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New England Methodist Monthly

JULY 1957

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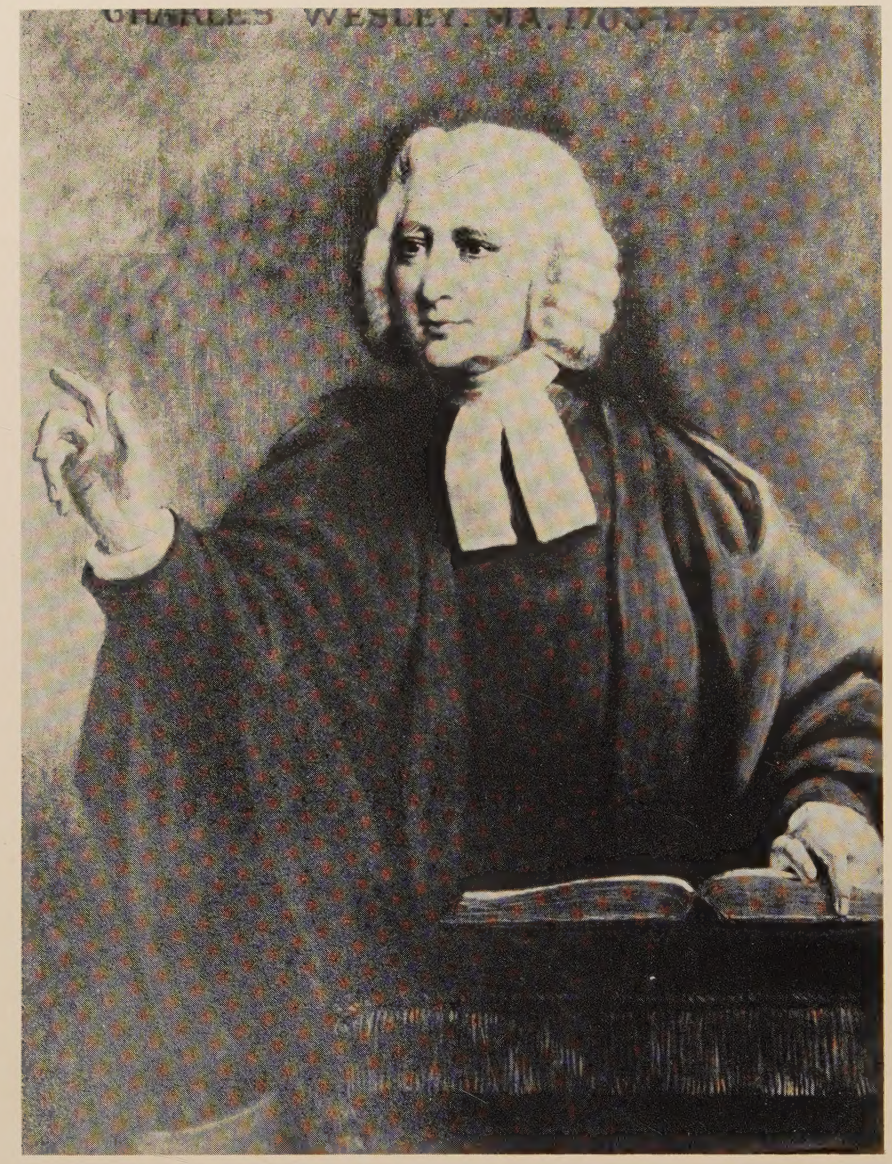

THE REV. CHARLES WESLEY, M.A. A new portrait by the much honored English artist, Frank O. Salisbury, C.V.O., R.P., LL.D., painted in observance of the 250th anniversary of the birth of the hymn writer of early Methodism.

Mr. Salisbury has painted all recent British sovereigns and prime ministers, four American presidents, and numerous ambassadors, statesmen, clergymen, and business executives, as well as many historical subjects.

This painting, ordered by Dr. Elmer T. Clark, American Secretary of the World Methodist Council, will hang in the headquarters building at Lake Junaluska, N. C., alongside the Salisbury portraits of John Wesley and Francis Asbury.

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JUL 23 1957
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ZIONS HERALD

New England Methodist Monthly

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Warren C. Carberg, *Feature Editor*

Regular Contributors

Esther M. Clement — Georgia Harkness — John Rex Shepler
James Edward Doty — Thelma F. Knox — Emerson Wesley Smith
Howard H. Hare — G. Vaughn Shedd — Luther A. Weigle

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In a Sentence

During the International Geophysical Year when 6,000 seekers-of-facts from 62 nations of the world prod into the universe it will be interesting to note how interdependence between all people and dependence on God will be two facts which cannot be separated from the geophysical world.

•

The "you're up-you're down" type of political instability existing where Communism is in action should be enough to discourage any people who are at all interested in sound and dependable government.

•

It looks as though the background of Mr. and Mrs. Melvin Ellis prepared them to meet the demands of good parents for Hildy, while the religious background of the original mother failed in this much needed preparation.

•

The power and deception of words is clearly seen in the application of the word "clean" to any type of nuclear bomb which is used to mangle, roast, and thoroughly kill human bodies.

•

On June 27, Helen Keller observed the 77th anniversary of an amazing life filled with usefulness which is always a judgment upon all of those very sound individuals who become voluntarily "blind and deaf" at an early age.

•

At one of the recent meetings in New York, Mrs. Anne Morrow Graham, mother of Billy Graham, spoke briefly on the first verse of the Bible she taught her son: "In all thy ways acknowledge Him and He shall direct thy paths." (Proverbs 3: 6)

•

Beerball has replaced baseball in our nation since every major league "baseball" team in the U.S. during the current season is sponsored on radio or television by a beer company and the "great American pastime" has become No. 1 salesman for the alcoholic "beverage."

•

Methodists Speak is a new booklet published by TEM Press, 100 Maryland Ave., N. E., Washington 2, D. C., which points out where The Methodist Church stands on the beverage alcoholic problem, corruption in politics, the narcotic drug traffic, gambling, and use of tobacco. $8.00 per 100 copies, 10¢ each.

On the Cover

Standing on the steps of Morgan Memorial Church of All Nations in Boston are, left to right: The Rev. Egbert C. McLeod, the Rev. H. Daniel Hawver, the Rev. Royden C. Richardson, and the Rev. John E. Barclay. They are holding a map indicating the area covered by the South End in Boston.

Editorials

New England Methodism

Methodism in New England is awakening to its mission in one of the most challenging sections of the country. The South End project in the city of Boston is the most recent indication that New England Methodism is stirring in its long sleep.

Methodism's traditional awareness of human need, its eagerness to move into neglected areas, its desire to "bring salvation" to all people is seen, once again, in the co-operative support being given in an attempt to change a disintegrating, crowded, struggling mass of humanity packed into a small area which is mostly unfit for human habitation.

This is a big job. It has required patience, planning, a shifting of personnel, a request for financial support outside the area, a certain amount of mild daring on the part of leaders, a willingness to follow, even when reluctant, on the part of church members, and a reviving urge to do what Methodism is intended to do.

The project, however, starts with handicaps. In this present day, the faith that removes mountains shows itself by facing the mountain with a crew of men, a fleet of heavy earth-moving machines, and a payroll which will keep them both working. To face a mountain with a few shovels in the hands of several men backed by a payroll which will be exhausted after the first pay-day, just will not get the job done.

The South End project is a mountain of 54,000 people, covering about 700 acres composed of every type of obstruction to social advance and spiritual conversion, and infested with growing dangers to the workers. Has the mountain been faced with faith, after all? Or is this a venture more of fear—the kind of fear which says, "We'll make a little start and see what happens"?

A start is always commendable and certainly this one is noteworthy—one of four in the nation. However, "starts" are often feeble and cautious.

This need not be. New England is one of the most fertile fields for the "Gospel of Jesus Christ" in the whole country. Methodism has its opportunity here. In New England there is a great population (only about 180,000 Methodists), a growing industrial outlook, a wide cultural mixture, a concentration of educational facilities, a pleasant climate in a beautiful setting. Also, there is money in New England—enough to remove a lot of mountains once it is clear that Methodism really intends to remove them, instead of digging a little in the side.

It will not be easy for Methodism to take its responsibility in New England. It is much easier to send men and money where the victory has been achieved because of less opposing force and very little psychological defeatism.

It will be well for Methodism in New England to follow the Christ who was not enticed by the easier path, but was lured by the path of most resistance and greatest opportunity. New England is waiting for Methodism—unafraid, generous, strong, and big enough!

Methodism in England Reviewed

The President of the Conference of Methodism in England, the Rev. Dr. H. Crawford Walters, recently presented some of his views on present-day Methodism. Writing for *The Methodist Recorder*, Dr. Walters expressed the following views, which are excerpts taken from his entire article:

"While I can discern no general or marked signs of a return to the Churches, in some places I have visited there are churches which are experiencing not just a passing revival of interest but an upsurge of new life. In several cases this has been brought about by two neighbouring societies uniting and using the proceeds of the sale of one property to modernize and beautify the other, thus achieving two human conditions of success, an attractive building and a reasonably sized congregation.

"This might happen in many other places if our people were willing to concentrate their forces. Butter spread too thinly loses its attraction. So does Methodism. There are areas in which it is spread so thinly that it ceases to have any appeal. Only a policy of concentration can save some of our churches from staggering to a slow and unlovely death.

"My policy for Methodism would be 1) Concentration, 2) Instruction, 3) Evangelism. I do not put evangelism last because I think it is the least important, but because until our forces have been concentrated and then instructed in the faith and the duties and privilege of Church membership, our evangelistic efforts will continue to be relatively in-

effective. My recurring theme has been to call our members to worship and fellowship. There is something unreasonable in appealing to the outsider to come in when not a few of those supposed to be inside are rarely seen at worship.

"I have been impressed by the service Methodism is giving to the general welfare of the community. . . . In proportion to our size, I question whether any section of the community is making such a large contribution to social welfare as Methodism.

"There are certain elements in the life and outlook of the present generation which are unfavorable to all the Churches, but specially, I think, to Methodism. This is not a spiritually-minded generation. . . . This is not a morally-minded generation. . . . Let it be said emphatically that by calling people to a morally disciplined life we are doing service of the highest value to the community, even at the cost of passing popularity. . . . This is not a liberally-minded generation.

"The most delicate pastoral situation by which we are confronted is the shepherding and training of the young people who have experienced conversion in evangelistic campaigns.

"Reflection on my experiences this year has confirmed my conviction that Methodism has still a definite function to fulfill and a distinctive witness to bear and that anything which would mute its message or dilute its method would have not only a debilitating effect on the Methodist Church, but would also impoverish the total Christian witness."

The Straight and Speedy Way

Now man can go faster than a bullet that is fired at him from a .45 caliber pistol. He can cross the continent in 3 hours, 23 minutes, 8.4 seconds. This is an average of 726.48 miles an hour as against the muzzle velocity of 586 miles an hour for the slow bullet.

We do not intend to use this new record by Major John H. Glenn, Jr., to say that man has reached the point where he moves too fast to keep up with himself. In fact, we are quite fascinated by the possibility of going from Boston to Los Angeles in less time than it takes to write these editorials.

Speed is a great asset to man's mobility and will surely be needed as the space of man's travels increases. And we have no doubt that man's mind will keep up with his bodily speed. When we find that an object moves faster than a man's mind over the same space then we will begin to be a little bit alarmed.

In the meantime there is one obvious lesson we learn from traveling at high speeds—the path must be straight.

A straight path leads to a goal. It bypasses innumerable sidetracks which hinder purpose. We sometimes wonder how many noble purposes have been lost, how many goals scrapped, how many lives dwarfed by avoiding the straight path.

Never was it more true that the broad way leads to destruction. Certainly there are many who take it. All who like the broad way of non-committal, of hedging, of senseless discussion may just as well know that they are obsolete. The new day calls for straight thinking, decisive purpose, discussion to the point at the speed of sound.

This is a great day—the day of speed—the day which needs people who can travel straight.

Solutions After Rights

It is good to see our nation taking the stand that its citizens ought to have, first of all, rights. Rights to a mixed people always present problems. There are those who would like to insist upon solving the problems before granting, or protecting, the rights. These are like the parents who wreck the lives of their children by never allowing them the rights they need to grow into maturity because they want to solve all the problems of their children first.

People who are denied rights in one way or another well know that the problems involved in securing their rights will continue on indefinitely until the rights are secured.

Fortunately, in a democracy, enough people with rights see this issue clearly. And they are fighting victoriously knowing that without rights to all, problems involving rights are never solved and the farce of inequality plays on.

Charles Wesley

He put his faith in song,
The harmony of his soul in verse,
And now the faithful sing
The melodies of a heart
Once happy in the love of God.

—JDE

From Our Readers

Resolutions in Advance

As I am a ministerial member of the Maine Annual Conference, may I submit one observation "for the good of the order," to use a phrase from lodge ritual.

The recent session in Waterville had three days of business, with an average of 5 hours per day devoted to official business of the Conference in full session.

The long agenda of reports, resolutions, motions, election was disposed of only by abbreviated discussion and hasty decisions. One resolution disapproved use of state money for any private school. Because of haste this resolution was adopted without anyone pointing out that Maine is dotted with private secondary schools having definite contracts with local towns to educate all pupils sent by the towns to the schools. The towns pay the tuition and, in turn, receive some reimbursement from the state. The private secondary schools are non-sectarian.

Other examples of hasty decision could be mentioned. I suggest that in 1958 all resolutions (except those of courtesy and thanks) be submitted to a gathering of ministers and laymen in each of the three districts of Maine Methodism about 10 days before the annual session convenes.

DWIGHT H. MCMAHON

Minister
Bethel Methodist Church
Bethel, Maine

A Slight Error

May I call your attention to a slight error in the list of New England Conference appointments in the June issue? In the Lynn District, the East Gloucester Church merged on April 14 with Prospect Street under the new name of Wesley Methodist Church, Gloucester. . . .

WILLIS P. BROWNING

Minister
Wesley Methodist Church
Gloucester, Mass.

Good Time Working Together

Enclosed you will find a clipping about our union Fair of the fine churches of the village. This is the 50th year we have worked together, and such good times we have had, to say nothing of money for our church work.

This year is the Episcopal turn to call meetings and plan with the other fair churches. The Fair was started by the ladies of the Unitarian church, the sale during the day, dinner at noon and some sort of entertainment at night.

MRS. ALICE M. PHILBRICK CROOKER
Milford, N. H.

Best Ever

Having subscribed to ZIONS HERALD at various times in years past, I want to say that at the present time it is the best ever. May God bless you as you continue to publish it and every home into which it is sent.

MRS. HOWARD W. KNIGHT
Nashua, N. H.

Books Needed for Claflin

Forty-five years ago this month of June we established our home in a parsonage at Milford, N. H. At that time ZIONS HERALD became a regular visitor and has been coming ever since. As a little girl my wife recalls that it was a regular visitor in her home too. We would not think of getting along without it. . . .

Now for a request. A while ago I sent some of my books to Claflin College (Orangeburg, S. C.). A nice letter came from the president stating that it was necessary for them to have so many volumes to attain certain standards among the colleges.

Could you insert somewhere that Claflin needs books? Appeal to some ministers to send books when they are through with them. It will be a real Godsend for Claflin. Thanks.

J. KIRKWOOD CRAIG
Manchester, N. H.

We Have World Council

Ran across this item and believe that it should be given thought and action by someone "in the know" on such matters.

"Rep. Zelenko (D), N. Y., today urged President Eisenhower to convene an international conference of religious leaders 'to organize a collective security pact for the protection of the souls of mankind.' Zelenko made public a letter to Eisenhower in which he said this country 'may possibly have overlooked our greatest logistical resource in the struggle against communism—the spiritual fiber of men and women all over the world.' "—(From *The Boston Herald*)

Personally I don't believe President Eisenhower should be bothered. We have a World Council of Churches already. But maybe Zelenko has someone he wants to be the "head."

MRS. GEORGE J. MORSE
Lowell, Mass.

Conference Yearbooks Wanted

Do you suppose any of your Maine readers might have any old Maine Conference yearbooks? I have some copies but would like to get copies of the years 1944, 1931, 1925, 1924, and any years before 1920. I should be glad to pay the postage on them if anyone would let me know what year they have.

PHILIP O. DRAKE
R. D. 2
Eliot, Maine

"A LITTLE LESS 'ROCK AND ROLL' AND A LITTLE MORE 'ROCK OF AGES' PLEASE!"

Boston Methodism Moves into City's Worst Section

by H. Daniel Hawver

At its 1957 session the New England Annual Conference, through its Board of Missions in collaboration with the Department of City Work of the Division of National Missions, took a step forward to establish a group ministry for the inner city of Boston. The churches involved in this project are: The Church of All Nations, Morgan Memorial, Union Church, and historic Tremont Street Church.

The area of this undertaking is what is known as Boston South End community, which is a health and welfare community and covers approximately 677 acres where some 54,000 underprivileged and low-salaried people live in decrepit and unsanitary housing. Within recent weeks one tenement collapsed, killing one woman and striking fear into the entire neighborhood. For every dollar of taxable property in this area the city pays forty-five dollars in services. The tuberculosis rate in the area is 121 per cent higher than that for the city as a whole. Social and law-enforcement problems challenge the religious and social agencies to a greater effort than ever before in the elimination or betterment of conditions. Studies have been made of this section of the city by the Massachusetts

(Continued on page 6)

COLLAPSED BUILDING within the area of the South End project.

(Continued from page 5)

Council of Churches in co-operation with the ministerial association of the South End over a period of at least five years.

The material and personnel resources of the three Methodist churches co-operating in this project will be co-ordinated in a planned program and will proceed around a two-fold purpose: 1) to revitalize the churches themselves by an enlarged staff of specialized workers supported by the connectional Methodist church; and 2) to bring to this blighted area of the city a more vital Christian witness in co-operation with other denominations in the community. While this undertaking is principally concerned with our Methodist churches and is organized and will be supervised in accordance with our system of procedure, it does not mean any less co-operation on an interdenominational basis. The aim is to strengthen our Methodist churches that they, in turn, might make a greater contribution in strength to the total Protestant influence in the city.

GARBAGE DUMPED in front of the church in South End project.

Urban Life Committee

In order to accomplish this purpose, an Urban Life Committee was set up one year ago by episcopal appointment, consisting of some thirty leading ministers and laymen of the New England Conference with the Bishop and his cabinet as members of this committee. The Rev. Wilbur C. Ziegler of Parkway Church in Milton was elected chairman of this committee. This committee will serve as a policy-forming agency, with an executive committee of laymen and ministers to serve with the District Superintendent in administrative matters affecting the project.

Members of the executive committee are: the Rev. D. Joseph Imler of Belmont; the Rev. James R. Duncan of Lowell; and Alden H. Eberly of Boston.

The program, in its initial stages, envisions three areas of need: 1) work with adolescent youth; 2) work with detached persons; and 3) Christian social visitation. The plan provides for a street-level headquarters which will be accessible at all times to people who, for various reasons, are untouched by the conventional type of church services. Here members of the ministerial staff and lay-workers will be present for counselling and spiritual rehabilitation. The staff will work closely with the established health and welfare agencies in the community.

Ministerial Staff

The members of the ministerial staff are: The Rev. John E. Barclay, pastor of The Church of All Nations, who will be pastor-coördinator of group activities, and who is to have an associate or co-pastor appointed by the Bishop at Morgan Memorial; the Rev. Egbert C. McLeod, pastor for the past ten years of the Union Church, the largest Negro Methodist church in New England; and the Rev. Royden C. Richardson, newly-appointed pastor to Tremont Street Church, and youth worker in the project. These pastors will work as a team, together with the carefully selected staff of specialized workers. All have been chosen for their special fitness for this work.

Mr. Barclay is a graduate of Drew University and has done graduate work at Boston and Harvard Universities, and has been a lecturer on urban church at Drew and Boston. He is a member of the General Conference Standing Committee on Urban Church Work, and is vice-president of the Boston Council of Churches. Previous to Mr. Barclay's coming to Boston eight years ago, he was the pastor of the First Methodist Church in Newark, New Jersey.

Mr. McLeod is a graduate of Claflin University of Orangeburg, South Carolina, of Gammon Theological Seminary and Boston University, holding degrees from all three, and doctor of divinity and LL.D. degrees from Claflin and Gammon.

Mr. Richardson is a graduate of Northeastern University and Boston University School of Theology, is a member of the Boys' Workers' Committee of the South End community with eight years' experience at the Charles Hayden Goodwill Inn at Morgan Memorial.

One of Four Projects

This program is new for our church and for New England city work, being one of four such projects sponsored by the Department of City Work of the National Board of Missions, with Dr. Robert A. McKibben as executive secretary. It is entered into on an experimental basis. There is no claim by the many minds that have initiated it and promoted it thus far to any conclusive answer to the city church problem. It is an honest attempt by honest individuals working together to arrive at a solution to the problem, or at least, to make our city churches more effective. It is born of the belief that the Gospel, through the church, does have a message for these masses of mankind and that the church must assume responsibility in these areas. So far as Methodism is concerned, this project is a missionary responsibility of the New England annual conference and not the sole responsibility of a single district of the conference. Therefore, the continuing committee on urban life is the organizational instrument that shapes policy and guides the destiny of this work through the duly-constituted administrative offices of the church. The churches have given their full co-operation to this project, as well as has the conference and national boards of missions, with a sizable budget set up for its use.

New School of International Service based on principle of Protestant Freedom

by Bishop G. Bromley Oxnam

As a fundamental contribution to contemporary need, The American University proudly breaks ground for its new School of International Service. The Methodist Church has contributed One Million Dollars for the erection of the building, and instruction will begin in the fall of 1958.

At the School of International Service, men and women of superior ability will be trained for the foreign service of government, for overseas service in business and in labor; and missionaries on furlough will find opportunity for advanced studies in specialized fields.

At present, Protestants and Roman Catholics alike who desire training in the nation's capital find such opportunity only at the School of Foreign Service of Georgetown University. Since Protestants outnumber Roman Catholic by two to one in the nation's population, it is proper that a school under Protestant auspices should be established where, in the atmosphere of freedom that characterizes the Protestant campus, future servants of government, business,, labor and the church may be trained.

There are some who, mistakenly or for other reasons, have sought to interpret the opening of such a school as an anti-Catholic move. This is not only false but unfortunate. Protestants pay tribute to the foresight of Father Walsh and those who at Georgetown saw this need many years ago. Roman Catholic and Protestant alike recognize fundamental differences held in conscience by the respective groups in the approach to the question of freedom. Protestants have never regarded the establishment of the School of Foreign Service at Georgetown as anti-Protestant. Roman Catholics must not regard the establishment of the School of International Service at The American University as anti-Catholic.

It is not to be anti-Catholic to stress the fact that the Roman Catholic Church does not believe in religious liberty. Pope Leo XIII in the famous encyclical "Immortale Dei" declared, "It is not lawful for the state, any more than for the individual, either to disregard all religious duties or to hold in equal favor different kinds of religion. . . ." Protestants have declared, "Religious liberty shall be interpreted to include freedom of worship according to conscience and to bring up children in the faith of their parents; freedom for the individual to change his religion; freedom to preach, educate, publish, and carry on missionary activities; and freedom to organize with others, and to acquire and hold property for these purposes."

For centuries, we have addressed the Eternal as "Our Father." Thus we have affirmed that all humanity belongs to one family. But we lived apart. separated by seas, mountains, deserts. Now an emergency call from the United Nations will bring brothers face to face within a few hours; within a few minutes, we can hear each other's voices.

Radhakrishnan, the great Indian philosopher and Vice-President of his country, concludes his challenging and convincing volume, *East and West, The End of Their Separation*, with these words: "We are living at the dawn of a new era of universal humanity. . . . Whether we like it or not, we live in one world, and require to be educated to a common conception of human purpose and destiny. . . . We will unite the peoples of all races in a community, catholic, comprehensive and co-operative. . . . The history of the new world, the one world, has begun."

Christians ought to be the first to acclaim One World, One Family, One God! Jesus possessed a world mind, a world heart, a world will. The American people as a whole must make this adjustment, and at once. Such limited notions as "fortress America" will not do.

It is unfortunate that some men seek to make political capital of a contemporary demand for economy. It is false economy, not to say downright stupidity, to abandon a program of Economic Aid and Technical Assistance in an hour when the free world is in jeopardy. No more significant contribution can be made to national defense than to restore or to develop economies of new nations who at the moment are a part of the free world and with wise co-operation may remain so.

Protestants are therefore pledged in principle to the maintenance of the same freedom for Roman Catholics that they want for themselves. They stand for the same liberty for the Roman Catholic Church that they demand for their churches, but they are determined that their own liberty shall not be abridged in Spain, in Latin America, or in any land, no matter how powerful politically the local hierarchy may be.

Protestants agree thoroughly with the American insistence that the state shall not play religious favorites. American Protestants believe in and will stand for the principle of the separation of church and state.

In this School of International Service, therefore, grounded in the freedom that the Protestant principle of the "right of private judgment" develops, we shall train our proportionate share of those who would serve in international affairs.

It is in no sense a matter of anti-Catholic spirit to be pro-Protestant. We are fearful of the authoritarian principle and of the totalitarian spirit, whether the principle and the spirit be manifest in the political, the economic, or the ecclesiastical life of the nation.

It is natural, perhaps even proper, that students trained by Jesuits in a Jesuit institution should graduate conditioned favorably to Vatican world policy. For us, this conditioning raises serious questions from the standpoint of the maintenance of democracy.

We, therefore, affirmatively seek to offer training upon a campus where the unhampered pursuit of truth is not only

(Continued on page 24)

(Editor's Note: This article comprises excerpts from an address by Methodist Bishop G. Bromley Oxnam of Washington, D.C., June 9 at Commencement Exercises of The American University, a general institution of the Methodist Church in Washington, and in connection with the breaking of ground for the university's new School of International Service.)

World News

THE TRUSTEESHIP COUNCIL — U. N.

One of the basic objectives of the International Trusteeship System, as defined in the U. N. Charter, is to prepare the millions of people living in Trust Territories for self-government or independence. The Trusteeship Council, composed equally of States which administer Trust Territories and those which do not, is the organ chiefly concerned with the task of supervising the administration of these Territories.

The people in these Territories enjoy the unique right of laying their problems directly before the United Nations. Sometimes petitioners, such as these from the French Cameroons, present their cases directly to the Council during its discussion of conditions in the Trust Territory.

Religious Instruction Decree

A new government decree on religious instruction, which comes into force in Hungary on June 1, confirms that "in accordance with the principle of free practice of religion guaranteed by the constitution, and with the agreement reached between the state and the churches, religious instruction is to be regarded exclusively as the citizen's private affair."

Pupils attending both primary and secondary schools are free to participate in religious instruction or not. This freedom must be respected by all. Parents or guardians "are free to decide whether or not their children shall participate in religious instruction, and no influence is to be exerted upon them." Legal penalties are prescribed for "misuse of religious instruction for political purposes," and influencing decisions about participation or non-participation in religious instruction.

Religious instruction is a voluntary subject outside the compulsory curriculum. If schoolrooms are unavailable, the instruction may be given by permission in church buildings. Notice of the date for enrollment must be given in the press, by radio and by school principals. Pupils must enroll within a week after registration for ordinary school instruction. Religious instructors and inspectors are to be appointed by the Church, but with the agreement of the state's Council for Cultural Affairs.

Harlem Churches Form Protestant Council Unit

Fifteen churches in New York's densely populated Harlem have organized the first official neighborhood unit of the Protestant Council of the City of New York.

Meeting in the Williams Institutional Colored Methodist Episcopal church, clerical and lay delegates from the cooperating churches formed the Heart of Harlem Neighborhood Church Association. They named Dr. Thomas J. Kilgore, Jr., pastor of Friendship Baptist church, president.

Five other churches in the areas are expected to join the association following congregational approval.

Dr. Kilgore said the association, operating under the policies of the Protestant Council, would provide the framework through which member churches of the neighborhood could extend their work more effectively and economically.

He mentioned especially concerted action in dealing with Christian social issues, such as integrated housing and church segregation, as well as development of the community's spiritual life and religious activities.

At an installation of officers' ceremony the Rev. Dan M. Potter, Protestant Council executive director, called the Harlem association the most important development in the council's ten-year history.

Dr. Phillips P. Elliott, council president, said that in the future the vitality of Protestantism would be expressed through such groups as the Harlem Neighborhood Church Association. He predicted that 20 to 30 similar grass root units would be organized in New York City during the next decade.

The Council is the agency for cooperative work among 1,700 Protestant churches of 31 denominations in New York City.

Urges Establishment of Seminaries to Train Laymen

Establishment of a "great many" seminaries to train the "lay forces of Christianity" was urged by a prominent Quaker educator.

Dr. D. Elton Trueblood, professor of philosophy at Earlham College, Richmond, Ind., told the annual meeting of the American Baptist Convention that the "phenomenal growth of the lay ministry" was the "great new fact of our time." He said this development had occurred since World War II.

This "great new burst of lay responsibility," Dr. Trueblood said, is accompanied by the task of providing "adequate lay education." He added that a "far greater Christianity" may emerge from the "universal instead of a restricted ministry."

Expansion of the ministry to "include all committed Christians," he said, entails the creation of new theological education facilities because "the present facilities are by no means adequate for the purpose."

"Is it not an amazing fact that in a country predominantly Protestant upholding for years the doctrine of the priesthood of the believer, there should be scores of theological seminaries for professional clergy, but not one primarily for lay men and women?" he asked.

Dr. Trueblood suggested that since some seminaries are partly empty "one or two well placed" institutions could be turned into the "kind of which we are now dreaming." Others must be "started anew," he said, and while this will be expensive "nearly every great extension of the kingdom has been so."

In the interim before the establishment of lay seminaries the educator said the

"local pastor" could be used as a theological teacher." Results in some places where this is done have been "revolutionary," he said.

Dr. Trueblood said the "strong interest in religion" today is "not a point of arrival but a point of departure. All that it does is to provide us with a remarkable opportunity. If we do have a great new idea to propose, the time is ripe."

Christian Scientists Report Growth In Spiritual Understanding

Humanity is gaining freedom from the bondage of sickness, sin and limitation through growth in spiritual understanding, the Christian Science Board of Directors said in a statement in Boston.

"World conflicts and upheavals are caused by resistance to the Christ, Truth," the statement said. It was presented to Christian Scientists from many parts of the world attending the annual meeting of The Mother Church, The First Church of Christ, Scientist.

The directors said that the "light of the Christ is today dispelling the darkness of material sense and its fear, ignorance and superstition."

Commenting on the progress mankind has made in breaking the barriers of limitation in all fields of thought and endeavor, the statement said that "true progress can be measured only by growth in spiritual understanding and by the demonstration of spirituality."

Church Opinion and Attendance

Recent surveys by the Gallup Poll reveal the following U.S. trends. On the question, "Should churches speak out on political and social questions?" the answers from Protestants are: *Yes* 48%, *No* 43%, *No Opinion* 9%. From Catholics, the replies are: *Yes* 50%, *No* 44%, *No Opinion* 6%. Regarding the question of church-going on a typical, average Sunday, the attendance percentages reported are: Protestants 44, Catholics 76; men 43, women 57. Thirty-nine per cent of the individuals polled say that they never go to church, over half of them explaining that they stopped going between the ages of 10-20 years.

Protestants Form Conference Of European Churches

A Conference of European Churches has been formed by representatives of Protestant churches in ten countries of Eastern and Western Europe.

The action was taken at the close of a five-day meeting planned to promote closer relations between European churches. Many of the leading West European churches did not send delegates, however, apparently fearing that the meeting would have a political tinge.

It was announced that the Conference would be headed by three co-chairmen: Dr. Heinrich Held, president of the Evangelical Lutheran Church of the Rhineland, Germany; Dr. Egbert Emmen of the Netherlands Reformed Church; and Evangelical Lutheran Archbishop Jaan Kiviit of Estonia.

Invitations to join the Conference, it was stated, would be extended to the Church of England (Anglican), and the Lutheran Churches of Germany and the Scandinavian countries. In addition, spokesmen for the new group said, attempts will be made to seek the co-operation of the World Council of Churches.

The German Evangelical Churches and the Council of the Evangelical Church in Germany did not send delegates to the meeting here. Neither were there any representatives of the Norwegian, Swedish and Danish Lutheran Churches. There were, however, large numbers of delegates from minority churches in Belgium, France, Italy, Greece and Yugoslavia.

Among the leading delegates were groups representing the Lutheran Churches of Hungary, Latvia, Estonia and the Hungarian Reformed Church. These delegates appealed for co-operation between the Protestant churches of Western Europe and those behind the Iron Curtain.

Strengthening Family Life Called No. 1 Social Task of Churches

Strengthening family life and overcoming juvenile delinquency were "No. 1" on a list of social needs which a national conference of social workers declared here should receive primary attention from the churches.

The needs were part of a report unanimously adopted by some 400 delegates to the National Conference on Policy Strategy on Social Welfare, sponsored by the National Council of Churches' Department of Social Welfare and its Division of Home Missions.

The report called on the churches to pioneer in new and important services for human welfare and to seek to assist in the creation of the "best possible type of society." It detailed a broad policy statement adopted earlier by the delegates, designed to co-ordinate social welfare activities of 30 denominations for the first time.

Among the other priority needs listed were: adequate housing for all persons without discrimination; justice and equality of opportunity among the races in all areas of life; improved services and facilities for physical and mental health, including the needs of the physically handicapped and the chronically ill; help for the aged; more and better schools open to all children, and improved working conditions for all people.

Also, rehabilitation, physically and spiritually, of prisoners and other persons such as those suffering from drug addiction and alcoholism; assistance to migrant laborers, American Indians and recent immigrants; greater attention to wholesale recreation for all age groups; and "a just and peaceful world including economic and political freedom and prevention of atomic pollution."

The conference recognized that primary social needs vary from community to community but asserted "certain needs seem to have priority, however, in the demands they make upon the heart of the churches today."

Conferees agreed the churches should exercise an influence on public policy by promoting the adoption of legislation to improve the public health and welfare. The report said they should enter into direct consulation with community groups which influence decisions on public issues and make pronouncements and take other measures to help arouse public concern for the well-being of the people.

The document summed up the conference as follows:

"At this conference we did not seek uniformity of policy but general agreements that would enable us to understand each other better and to move toward such a measure of consistency as will enable us to exert a more effective influence in the nation and in local communities."

Social welfare, the document said, is an integral part of the ministry of the church but the social welfare mission "cannot be evaluated in terms of its success in making Christians out of those whose need is served."

"While the church always desires to open people's lives to the love and power of Christ," the statement said, "it serves human need because it must as the response of the faith."

Hollywood at Work on More Biblical Movies

A new upsurge of interest in Biblical subjects is being shown by movie studios.

Writers are at work on Fulton Oursler's "The Greatest Story Ever Told" for Darryl F. Zanuck at 20th Century-Fox, and "The Galileans," a fictional treatment of Mary Magdalene at Universal-International. Paramount is readying "Ben Hur" and Columbia has taken off the shelf its story, "Joseph and His Brothers" which it started four years ago. At that time, the studio spent $750,000 shooting background footage in Egypt.

The financial success of "The Ten Commandments" is responsible for the renewed interest in Biblical themes. After turning out 15 films in 1954 and 1955 based on Bible episodes most studios quit making religious features, believing the market had been saturated.

Methodism

WARREN C. CARBERG, center, with Bishop John Wesley Lord look at a display of clippings from newspapers using press releases from the Boston Area Office of Methodist Information. This office has been newly formed by the Area with Mr. Carberg as its first director. The new director is the former religious news editor and feature writer for the "Boston Post," editor of "Bostonia," Boston University publication, and is feature editor for ZIONS HERALD.

Methodists Lead in 16 States

In one-third of the states of the Union The Methodist Church is the predominating Protestant denomination. This is true, also, of the District of Columbia.

In more than a third (21) of the other states The Methodist Church is in second place. It is among the first four denominations in all states, even in Utah where it takes about 200 persons to turn up a Methodist. Southern Baptists lead in fifteen states.

Top Methodist honors go to Delaware where more than twelve persons in every hundred are Methodist Church members. A census of West Virginia, Kansas, Virginia, Iowa, Tennessee, Arkansas, Mississippi, Alabama and Oklahoma would show in each case more than ten percent of the population on Methodist church rolls.

These figures were developed in research on church extension strategy by the Division of National Missions of The Methodist Church.

The tally showed Protestant church membership surpassing Roman Catholic figures in 34 states, including the District of Columbia, and Roman Catholic leading Protestants in 15 states.

Chancel Altar Is Tribute To Oldest Methodist Bishop

"To the Glory of God and as a loving tribute to His servant, Bishop Herbert Welch" a chancel altar, reredos, altar cross and candlesticks were dedicated in the chapel of Wesleyan University, Middletown, Conn., June 8.

The occasion was honored by the presence of the university's oldest alumnus, Bishop Welch, only survivor of the class of 1887. Bishop Welch was on the campus to deliver the baccalaureate sermon on the 70th anniversary of his own graduation.

Gift of the alumni, the altar was designed with a "strong, sturdy look in keeping with the male student body." The engravings on the altar include symbolism of the Trinity and the seal of Wesleyan University which has in its design a cross. Part of the reredos and forming a background for the altar cross is a rare piece of tapestry in red, the university color.

The dedication liturgy, prepared by the Rev. Roland L. Luerich of Westfield, N. J., contained a canticle embracing the language of the third affirmation of faith in the Methodist hymnal. Known sometimes as the Korean creed, it was written by Bishop Welch when he served in that country.

Bishop Frederick B. Newell of New York, a Wesleyan alumnus and trustee, dedicated the altar and President Victor L. Butterfield received it for the University.

Chaplains Win 5,500

Military chaplains accounted for more than 5,000 new members of The Methodist Church in the last two years, records of the Commission on Chaplains in Washington, D. C., reveal. Monthly reports of some 600 Methodist chaplains show that during 1955 and 1956 the group baptized 8,970 persons and received 5,597 into church membership at military bases around the world. "This tabulation of the evangelistic work done by chaplains may surprise those who regard chaplains only as counselors and leaders of worship services," commented the Rev. Dr. John R. McLaughlin, general secretary of the commission.

Methodists in Korea

A new church organized each week, an 8 per cent gain in membership, 18,000 new Sunday school members—these were some of the achievements of *Korean* Methodism in 1956. The accomplishments were reported by Bishop Hyungki J. Lew, district superintendents, pastors and lay workers at simultaneous meetings of Korea's three annual conferences in Seoul. In 1956, 52 new churches and 32

new Sunday schools were organized. Membership rose from 38,000 to 41,000 and Sunday school enrollment increased to 177,000. Despite a cost-of-living rise of about 30 per cent last year, 508 of 1,000 Methodist churches were completely self-supporting and 247 paid at least half the pastor's salary, reports showed.

A New Oratorio Commemorating Charles Wesley

The national Methodist Student Movement and the National Council of Churches announced today their joint commissioning of a new oratorio celebrating the 250th anniversary of the birth of Charles Wesley.

The oratorio is being composed by Cecil Effinger, professor of music at the University of Colorado, Boulder. The words are being written by Tom Driver, an instructor in drama at Union Theological Seminary, New York City.

The major work for soloists, chorus and full orchestra will deal with the life and works of John and Charles Wesley. John was the founder of Methodism. Charles, a preacher and scholar like his brother John, has been called "the great hymn writer of all ages."

Charles Wesley was born December 18, 1707, and lived in England. He wrote about 6,500 hymns, many of which are sung today. The celebration honoring him this year is expected to be observed by Methodists and others around the world.

Scholarships to Graduate Students Total $34,000

Twenty scholarships with a total value of $34,000 have been awarded to college graduate students by the Board of Education of The Methodist Church.

Purpose of the annual awards is to develop leaders in Christian education for colleges, universities, and seminaries, and Methodist churches, districts, and conferences.

All 20 scholarships are for the 1957-58 academic year, said the Rev. Dr. John O. Gross, Nashville, general secretary of the Methodist Board of Education's Division of Educational Institutions. The awards are made annually.

The Dempster fellowships are for men and women who plan to teach in seminaries or teach religion and related subjects in universities and colleges. They are named for John Dempster, 19th century Methodist preacher who helped found three Methodist schools.

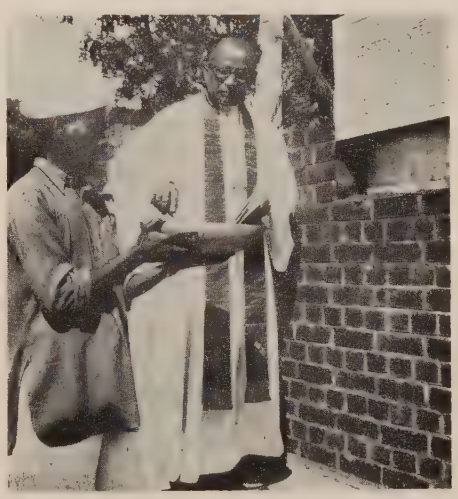
The Cokesbury awards are designed to assist outstanding graduate students "who are definitely committed to a Christian philosophy of higher education and who have chosen college teaching as a professional career."

The Schisler awards are for graduate students "preparing for leadership in the field of Christian education as directors of Christian education, including persons who serve individual churches, and Methodist district and conference staff members who have responsibility for Christian education in the local church." They are named in honor of the Rev. Dr. John Q. Schisler, Nashville, retired former executive secretary of the Methodist Board of Education's Division of the Local Church.

Purpose of the Baker awards is to provide trained professional leadership for Wesley Foundations (Methodist student centers) at state and independent colleges and universities. They are named in honor of retired Methodist Bishop James C. Baker, San Marino, Cal., who organized the first Wesley Foundation in 1913.

The Cokesbury, Schisler, and Baker awards are made possible by offerings received in Methodist churches on an annual Methodist Student Day, when emphasis is given to the work of higher education in church-related institutions. The Dempster Fellowships are financed through regular "world service" giving of Methodist churches.

Cornerstone for New Hostel



Bishop Shot K. Mondol, Methodist bishop of the Delhi area, prepares to lay the cornerstone for a $100,000 new girls' hostel at the Henry Plested Memorial Girls' High School in Meerut, India. The new hostel will house 200 girls and will replace an old, inadequate dormitory. In the style of many American dormitories, the new hostel will have a small bedroom and dressing room for each girl rather than the "barrack style" accommodations of the older building. The new building will have also a dining room, living room and prayer room. The Henry Plested School is a project of the Woman's Division of Christian Service of the Board of Missions. The Division gave most of the money for the new building. The school manager is Dr. Mildred Shepherd, a missionary from Wilmore, Ky.

Church Vigorous in Poland

The Methodist Church in Poland is a "vigorous denomination, with more than 15,000 adult members and 56 trained clergymen," the general secretary of the Methodist Committee for Overseas Relief, Dr. Gaither P. Warfield, reported upon his return from an early June visit to that Iron Curtain country.

Worship services in the Methodist churches of Poland are "well attended," he said, "and the members liberally are supporting their churches, without state funds of any kind."

Dr. Warfield, one of the most prominent Protestant clergymen and relief administrators in the United States, was imprisioned by both the Soviets and the Germans while superintendent of the Methodist Church in Poland at the outbreak of World War II.

On this ten-day trip back to Poland he was "astonished" by the "ready willingness of individuals to express their personal opinions on any subject, in both public and private conversations, even in the presence of strangers. This is, of course," he said, "a change that has taken place since last Fall."

"All religious groups, the Methodist for example," he reported, "are free at present to conduct worship services in their sanctuaries at any time, to train workers in their seminaries, to publish church periodicals, and to give religious instruction to children.

"There is far more religious freedom in Poland than in Spain, Portugal, and certain other lands where one church dictates government relationships with other churches."

He pointed out, however, that in Poland "religious freedom as we know it in the United States of America does not exist, since such freedom is to be found only where men are politically free."

World Methodist Committee Meets in London

The Executive Committee of the World Methodist Council which met in Westminster Central Hall, London, July 1-3 was the most significant since the new constitution of World Methodism was drafted at the Oxford Conference in 1951.

The Rev. Dr. Harold Roberts, president of the World Methodist Council, was in the chair, and the more than 75% attendance included members from as far away as South Africa, Australia and New Zealand, as well as the larger numbers from Great Britain, continental Europe and America. Many of

(Continued on page 12)

the overseas members attended the opening and dedication of the restored Epworth Old Rectory, the original home of the Wesleys, which took place on June 29.

The major business of the Executive Committee followed the decisions of the great world conference of Methodists held in North Carolina, U.S.A., last September.

It was clear that considerable progress had been made in the field of Methodist ecumenical activity. Plans were submitted for co-operative evangelism across national frontiers for the holding of an ecumenical theological institute in Oxford in 1958 and for the extension of pastoral exchanges, not only between Great Britain and America but further afield. Union schemes involving the Methodist Church were surveyed, particularly in Ceylon, North India and West Africa, with conversations pointing towards union in other areas, East and West. From Berlin, in the person of Mrs. Ernst Scholz, president, came a report of the development of the World Federation of Methodist Women, now affiliated with the World Methodist Council.

The anticipation of the European Methodist Conference at Stockholm in August included the project of a Youth Conference from the Methodist Church of Europe. Other future events which called for consideration and planning were the celebration of the 250th anniversary of the birth of Charles Wesley on December 18 this year, the meeting of the Executive Committee in Germany next July and the next World Methodist Conference, probably in 1961.

On the closing evening, Wednesday, July 3, the members of the Executive Committee were entertained at a dinner in the House of Commons through the courtesy of Mr. George Thomas, M.P. The special guests on the speakers list included the British Foreign Secretary, the Right Hon. Selwyn Lloyd, M.P., the Right Hon. Lord Lawson and Mr. Frank O. Salisbury, C.V.O., the portrait painter.

Dr. Clark, American Secretary, displayed the printed proceedings of the Ninth World Methodist Conference held at Lake Junaluska last fall. He said that 1,231 copies had been printed, with 200 available for sale.

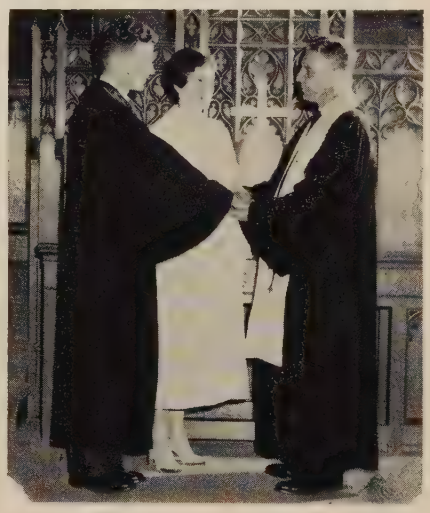
Considerable discussion centered about American Methodism's share ($35,000), for the most part yet to be raised, in the restoration costs of the Epworth Old Rectory. British Methodists supplied the purchase funds and are carrying the restoration costs on their own credit. $5,000 of the $35,000 which has been assured by the American branch of the church will aid in fitting the Francis Asbury House at West Bromich for visitors.

Three volumes of the new and annotated edition of the *Journal and Letters of Francis Asbury* are now being manufactured in England, Dr. Clark announced. This was ordered by the Oxford Conference. The editorial work has been done under Dr. Clark's direction. The edition will be published jointly by the Epworth Press and the Abingdon Press.

Future editorial projects are an Encyclopedia of World Methodism and a magazine of world Methodism. A proposal to produce co-operatively a hymnal for ecumenical Methodism when need for new hymnals arises found little support among the British contingent, if any.

Persons

Mr. and Mrs. Douglas Pickett Commissioned



Bishop Richard C. Raines, Methodist bishop of Indiana and president of the Division of World Missions, Methodist Board of Missions, commissions Mr. and Mrs. Pickett who represent the third and second generations in their respective families to enter overseas missionary service. Mr. Pickett's maternal grandfather was the late Bishop John Wesley Robinson, Methodist bishop in India, and his father is Bishop J. Waskom, (retired) for 40 years a Methodist missionary and bishop in north India. Mrs. Pickett is the daughter of the Rev. and Mrs. George B. Leeder, originally of Media, Pa., but for many years missionaries to India of the Presbyterian Church, U.S.A. The Picketts were commisssioned with six other persons June 20 at Greencastle, Ind.

The Rev. Dr. M. Leo Rippy, Nashville, director of adult church-school work for the Methodist Church for 29 years, will resign October 1 to become minister of education at Mount Vernon Place Methodist Church, Washington, D. C.

In accepting the new position, Dr. Rippy plans to conclude his ministry where he began it. He was director of religious education at Mount Vernon Place Church from 1919 to 1924.

President Harold C. Case announced that **Dr. George A. Warner, Jr.**, of Oakland, California, has been named to the newly created job at Boston University and will come to Boston on June 15 to assume his duties.

Assistant Secretary of Labor **J. Ernest Wilkins** of Washington was presented with the Outstanding Christian Achievement Award of the Newark Methodist Conference.

The presentation was made at the conference's 100th anniversary dinner. Attending were 500 delegates from 288 churches.

Mr. Wilkins is president of The Methodist Church's Judicial Council.

A letter was read at the dinner from the White House hailing Mr. Wilkins' "splendid recognition."

The new building of the Methodist Publishing House in Sao Paulo, Brazil, has been named the "Ellis Building" in honor of **the Rev. Dr. James E. Ellis**, for many years a missionary of the Methodist Church in that country and city, and currently executive secretary of the Board of Missions of the Methodist Church, for Latin American fields. His office is in New York City. On the same day upon which the bronze plaque commemorating Dr. Ellis' service was unveiled in Sao Paulo, a silver replica was presented to Dr. Ellis at a service in the Washington Square Methodist Church, New York City. The presentation was made by Miss Marian Derby, of the Board's Woman's Division of Christian Service.

The Rev. Webb B. Garrison, Nashville, a staff member of the Methodist Board of Education here, has been elected president of McKendree College, Lebanon, Ill.

McKendree is a co-educational liberal arts college. It has been under continuous Methodist administration for 129 years—longer than any other United States college.

Mr. Garrison, 38, was elected McKendree president May 15 and will take his new position June 3. He succeeds Dr. Russell Grow who resigned to return to classroom teaching at Culver-Stockton College, Canoton, Mo.

Bishop John Wesley Lord of Boston was elected chairman of the Methodist Church's Interboard Commission on Christian Social Relations at its organizational meeting here May 8.

Epworth Rectory Dedicated Shrine of World Methodism

The Epworth Old Rectory in Lincolnshire County, where John and Charles Wesley lived in childhood, was dedicated as a shrine of world Methodism.

The building had been purchased from the Church of England by British Methodists and restored by United States Methodists. The shrine will be maintained under the auspices of the World Methodist Council.

Among those participating in the dedication were Bishop Ivan Lee Holt (ret.), past president of the World Methodist Council; Dr. Elmer T. Clark of Lake Junaluska, N. C., the council's executive secretary; Dr. E. Benson Perkins, former president of the Methodist Conference of Great Britain; and Anglican Bishop Kenneth Riches of Lincoln.

Negro Minister at Former All-White Church

Some 1,000 white and Negro persons attended the first interracial service in the 49-year history of Normandie Avenue Methodist church here. They came to hear the first sermon by the Rev. Nelson B. Higgins, Jr., a Negro minister recently named pastor of the former all-white church.

The congregation was the largest that ever gathered at the 220-seat building. The overflow crowd jammed the choir room and the fellowship hall. Many sat in the shade of a large sycamore tree outside and others stood at the entrance.

When Bishop Gerald H. Kennedy of Los Angeles recently named Mr. Higgins to the church it had only 43 active members. About two-thirds of them resigned in protest against the appointment.

Twenty years ago, the church had a membership of some 250—all white. Ten years ago the figure stood at 150 and from that it dwindled to 43.

In explaining Mr. Higgins' appointment, Bishop Kennedy said:

"The church has been dying for a long time, because it is in a changing community with about 60 per cent Negroes, and it has locked its doors against them."

"It either had to change with the community, or lock its doors. I think it's time we stopped running away from these situations."

The clergyman, an ordained Baptist minister, is with the Methodists on trial, expecting to come into full fellowship at the annual meeting of the Southern California-Arizona Conference next year.

Following Mr. Higgins' appointment, Dr. Ragsdale said the church would try to have an interracial congregation. He revealed that callers were ringing doorbells in the neighborhood to invite everyone, colored or white, to the church.

Report Record Benevolence Gifts

Gifts to The Methodist Church for its benevolence and administrative funds reached a new high of more than $22,000,000 in the fiscal year ended May 31, it was announced by Dr. Thomas B. Lugg, treasurer of the Council on World Service and Finance.

He said this represented an increase of some five and a half million dollars over the previous year.

Included in the latest total were contributions of $11,511,920 to the World Service Fund, a new record. The previous high was $9,877,537 for the 1955-56 fiscal year.

Gifts to other funds in the general benevolence category also showed increases, Dr. Lugg said. They were: General Advance Specials—$5,665,711, a gain of 11.11 per cent; World Service Specials—$110,847, up 16.58 per cent; Week of Dedication—$674,418, a gain of 0.11 per cent; Episcopal fund—$1,541,652, up 7.96 per cent; General Administration—$526,679, up 36.81 per cent; and Interdenominational Co-operation—$403,968, a 23.72 per cent gain.

Also included for the first time was a new fund—Hungarian and Other Victims of Oppression—with $1,076,440.

Benevolence funds showing a decrease from the previous year included Methodist TV Ministry with $142,645—a drop of 23.98 per cent; and Fellowship of Suffering and Service with $706,019—a loss of 6.54 per cent.

Methodists Sponsor Unique Clergy "Partner" System

A unique "partner" system is getting newly-ordained ministers in the Oklahoma City Methodist district started on the right foot.

Dr. Edwin W. Parker, district superintendent, has assigned 13 older, more experienced ministers to help 13 new clergymen begin their work in churches to which they were recently assigned.

Here's how the program works:

After the two ministers are paired off the older one works with the newcomer, planning the first few months of his church program. The new pastor will speak once or twice in his older partner's larger church.

The experienced minister spends a half day each week with the younger one during the first two months helping and advising him on the handling of his church. Then the younger minister will be on his own.

Dr. Parker said the system shows promise of developing into a yearly project in the Oklahoma Methodist Conference.

Methodist Report Asks More Spiritual Healing

A report presented to the Virginia Methodist Conference here urged churches to increase their activity in spiritual healing for persons with poor mental health.

Prepared by the conference's board of social and economic relations, it declared that "alert churches are returning to the practice of spiritual healing."

Asserting that the power of prayer is engaging the interest of science, the report said Methodists "must greatly increase their own interest in this field of Christian service. Through the simple faith of true believers we have the power to bring spiritual healing to many sufferers."

The report urged a return "to the practice of our forefathers in praying for the mentally ill and of exercising the healing power of the communion."

Church Faces Problems Of Industrial Life

The church can and should do at least three things in relation to problems that arise in industrial life it was agreed by a Methodist-sponsored conference that met June 21-23.

A findings committee report of the conference said the church ought to help by:

1. Identifying, clarifying and making known the ethical and spiritual issues in industrial affairs.
2. Seeking to arrive at conclusions and plans consistent with the principles of Christ.
3. Taking a positive stand in support of these principles.

The conference on "The Responsibility of the Church in Industrial Life" was the first of its kind for the Southeastern Jurisdiction of The Methodist Church.

About 150 representatives of labor, management, and the clergy attended the meeting sponsored by the Methodist General Board of Social and Economic Relations, boards of social and economic relations of the Methodist annual conferences in the jurisdiction, and the Lake Junaluska Assembly. By far the greatest number represented labor.

The report said further that labor-management problems are basically problems in human relations.

The report also recommends:

1. That ministers be well-informed on issues in labor-management discussions.
2. That representatives of labor and management be brought together in small groups in local churches to discuss what they expect of the church and to explain the principles and purposes of their organizations.
3. That consideration of industrial problems be given at pastors' schools, annual conference seminars, leadership schools, and other meetings.

(Continued on page 14)

Hearings Scheduled on Jurisdictional Structure

The Methodist Church has scheduled public hearings in 24 cities this fall on the "strengths and weaknesses" of its jurisdictional structure, including racial segregation.

The regional hearings were announced by the Rev. Dr. C. Cooper Bell of Lynchburg, Va., director of a 70-member commission empowered to make a four-year study.

Charles C. Parlin, prominent layman of Englewood, N. J., is chairman of the commission, and the Rev. Dr. Robert E. Goodrich of Dallas, Tex., is secretary.

The study commission was created last year by the Methodist General Conference, the church's top legislative body, and ordered to report its findings and recommendations at the next session, to be held in 1960 in Denver.

The nation's largest Protestant denomination with nearly 10 million members, the Methodist Church in the United States is divided into six jurisdictions—five geographical and one Negro. The jurisdictions are subdivided into episcopal areas and annual conferences under the administration of 37 bishops.

Four two-day hearings will be held in each jurisdiction, Dr. Bell said. They will be conducted by six subcommittees or panels, each composed of 10 to 12 commission members. No member will serve in his own jurisdiction.

"This will not be a series of debates," Dr. Bell said. "The hearings are intended as a democratic means of obtaining facts, opinions and suggestions for the commission's guidance."

He said that any Methodist can be heard if he files a request 30 days in advance with the chairman of the panel scheduled to conduct hearings in the jurisdiction concerned.

Northeastern Jurisdiction, Edwin L. Jones, Box 966, Charlotte, N. C.—Oct. 9-10, Philadelphia; Oct. 11-12, Boston; Oct. 14-15, New York City; Oct. 16-17, Pittsburgh.

College Students Urge Proposed Amendment

Methodist college students from nine southeastern states voted here June 11 to urge each annual conference of The Methodist Church to ratify a proposed amendment to the Methodist constitution which would permit the abolition of the Central (Negro) Jurisdiction of The Methodist Church.

The students voted on a resolution prepared by the group's steering committee. The vote was 170 in favor of the resolution and 35 against it.

The students were delegates to an annual regional leadership training conference of the Methodist Student Movement June 6-13. The MSM has responsibility for religious work among Methodist students in colleges and universities.

The resolution said in part: "We as delegates of this region feel that organizational division in the church based on racial distinction is unchristian and should be abolished."

Methodist Men to Give Alaska New Library

Methodist Men clubs will soon join Methodist college students in helping to supply books for the library at the Alaska Methodist University in Anchorage.

The executive committee of the General Board of Lay Activities has approved a proposal for clubs to participate in the buying of books. For the last two years, students in Methodist colleges and universities have been giving money to help buy such books. The books have been one of several "Fellow American" projects to which the students give through the Methodist Student Fellowship Fund.

In announcing the executive committee's decision, Robert G. Mayfield, general secretary of the board, said the proposal "offers an excellent outlet in the constant search for channels through which Methodist Men might direct their collective energy. The Alaska Methodist University library will provide an avenue for individuals, local clubs or cooperative efforts through district and conference Boards of Lay Activities to purchase books for this worthy institution. Further, the proposal lends itself to voluntary participation. There will be no assessments on clubs or individuals."

It also said: "We make known our wholehearted support of the inspired action of the General Conference in its presentation of the amendment."

The proposed amendment which would permit the abolition of the Central Jurisdiction by voluntary procedures was voted by the Methodist General Conference, supreme legislative body of the church, in the spring of 1956.

Many of the more than 100 Methodist annual conferences in the country have already considered the proposed amendment, some voting for it and some against it.

The Central Jurisdiction includes all of the denomination's Negro annual conferences in the United States. It would be abolished when all of its annual conferences were transferred to white jurisdictions. There are five white jurisdictions and they cover geographical regions of the country.

Clinic and College Rise in Taiwan

Within four days recently, the Methodist Church on Taiwan (Formosa) broke ground for a new liberal arts-type college and dedicated a clinic, the first Methodist medical institution on Taiwan.

On May 31, ground was broken for the first building of the Soochow University College of Law to be built on a 32-acre campus north of Taipei, capital of Taiwan. The law college will have a largely liberal arts-type curriculum but will grant a legal degree.

The new building was financed jointly by the alumni of Soochow University and the Methodist Board of Missions, with the Board furnishing about $63,000 of the $71,000 construction cost. A part of the Board's share came from Advance Special gifts from Methodists in the Southeast Jurisdiction.

Soochow University, of which the new law college will be a part, is a continuation of a school established more than 50 years ago in Soochow, China, by the former Methodist Episcopal Church, South. It was re-established on Taiwan in 1951 by alumni. The present university has a student body of about 1,300. It receives continuing support from the Board of Missions, which also helps support Taiwan's new Tung-Hai University.

On June 3, just four days after the ground-breaking, Taiwan Methodists dedicated and opened the Water of Life Clinic on a road south of Taipei. Within a few minutes after the dedication, the clinic had admitted its first patient.

The clinic is the donation of Dr. Edward C. Perkins, a Methodist medical pioneer on the China mainland for 40 years who went to Taiwan in 1955 at 80 years of age to continue to minister to his Chinese friends. The clinic bears the same name, "Water of Life," as the hospital built and equipped by Dr. Perkins in China in 1913.

The new clinic is in a two-story building, offering both creative and preventive medical service. The medical director is Dr. K. C. Hsu, a graduate of the Peking Union Medical College (formerly a project of the Rockefeller Foundation). A governing committee of Chinese and American Methodists will operate the clinic and the staff will include Dr. Perkins, an American nurse and Mrs. Miron A. Morrill, a missionary from Kansas, as business manager.

"Liquor advertisers are spending more than $400 million a year to 'brainwash the American public,'" according to the Methodist Board of Temperance.

Conference Appointments of The Methodist Church

For

New England Southern Conference

Maine Conference

New England Southern Conference

New Bedford District

Superintendent: J. Kenneth Pearson
90 Bourne St., (Box 441), Middleboro
Acushnet: Lawrence Meredith 28 Main St., Acushnet
Bourne: Orville E. Crain Bourne
Bridgewater: Gammons Memorial—Vernol C. Phillips
38 Bedford St., Bridgewater
Bryantville & West Duxbury: Robert P. Lisensky
Box 82, Bryantville
Chatham & South Chatham: Frederick P. Frank Chatham
Cotuit (Fed.): Stephen H. Smith Main St., Cotuit
Cuttyhunk: Peter Palches Centerville
Dighton & Myricks: John E. Cermak RFD 1, Assonet
E. Bridgewater: John D. Spangler
11 Pearl St., E. Bridgewater
East Harwich & South Harwich: Perry J. Troutman
East Harwich
East Wareham 47 Depot St., East Wareham
Edgartown: Wm. L. Bradley South Water St., Edgartown
Fairhaven: Center & Long Plain—Howard E. Hunter
17 Elm Ave., Fairhaven
Fall River: Brayton— 826 Broadway, Fall River
North 3350 N. Main St., Fall River
Park United: Quarry Street—Sherwood A. Treadwell
81 Hood St., Fall River
Union: C. Homer Ginns 577 Hanover St., Fall River
Falmouth: First & Wood's Hole—Campbell B. Carmichel
119 Main St., Falmouth
Middleboro: Central—R. C. Stahl, Jr.
8 Reland St., Middleboro
Nantucket: Centre—A. W. Jackson 15 Gay St., Nantucket
New Bedford: Allen Street—Alfred H. Tracy, Jr.
347 County St., New Bedford
New Bedford: Saint Paul's—George A. Hill, Jr.
788 Rockdale Ave., New Bedford
Trinity: James V. Claypool, 283 Maple St., New Bedford
Wesley & Freetown: Domenico Volturno
287 Wood St., New Bedford
North Dighton: Joseph Gamson 49 Railroad Ave., Taunton
Oak Bluffs: Trinity & Chilmark—John P. McCallum, Sr.
Oak Bluffs
Onset Community: Kenneth S. Simonds Onset
Onset Portuguese: Frederick R. Medina, 27 Camp St., Onset
Orleans: Wallen L. Bean Orleans
Osterville: Community & Marston's Mills—E. M. White
P. O. Box, Osterville
Plymouth: Memorial—Robert F. Shippee
8 Brewster St., Plymouth
North: Richard Maxwell
P. O. Box 125, North Plymouth Sta., Plymouth

Provincetown: Gilman L. Lane 4 Center St., Provincetown
Sagamore: Swift Memorial—Wesley J. Vesey
RFD 1, Buzzard's Bay
Sandwich (Fed.): Sandwich
Somerset (Fed.): W. S. Lincoln 363 High St., Somerset
South Middleboro & South Carver: Ottavio Schiavoni
RFD 4, Spruce St., Middleboro
South Somerset: Albert E. Tomer 821 Read St., Somerset
South Yarmouth & North Harwich: Otis L. Monson
South Yarmouth
Taunton: Memorial—R. F. Seaver, Jr.
92 Winthrop St., Taunton
Vineyard Haven: Christ & Lambert's Cove—Harry Soper, Jr.
P. O. Box, Vineyard Haven
Wareham & Marion: 485 Main St., Wareham
Wellfleet & Eastman: J. Gordon Allen Box 62, Wellfleet
West Falmouth & Cataumet: Wesley H. Allen
Box 172, Cataumet
Westport Point: Elliott Griffiths Westport Point
Whitman: James Wilson Knorr, Jr.
503 South Ave., Whitman

Norwich (Connecticut) District

Superintendent: H. K. Mousley 56 Williams St., Norwich
Attawaugan: William Jones
20 Harvard Ave., Providence, R. I.
Baltic & Versailles: Ernst E. Fredrikson
262 5th Ave., Box 592, Baltic
Bethel: (Griswold)—Mathew B. Porter, RFD 1, Jewett City
Bolton: United—Carlton T. Daley Route 1, Rockville
Danielson: (Attawaugan—separate)—James L. White
53 Cottage St., Danielson
East Glastonbury: Wm. O. Grunden
Manchester Rd., East Glastonbury
East Hartford: Burnside—John E. Post
2 Church St., East Hartford 8
Frederick C. Allen, 2 Church St., East Hartford 8
Hockanum: Charles S. Johnson
36 Broad St., East Hartford 8
Wesley Memorial: Herman M. Meiser
110 Ellington Rd., East Hartford 8
Gales Ferry: Community Methodist & Groton—
Carl W. Saunders, Hurlbutt Rd., Gales Ferry
Hazardville: Harvey F. Morrison
10 N. Main St., Hazardville
Jewett City & Voluntown: Laurence M. Hill
52 Mechanic St., Jewett City
Manchester: North—H. Osgood Bennett
70 Henry St., Manchester
South: Fred R. Edgar 1208 Main St., Manchester
Percy F. Smith (Associate—17 Bond St., Manchester)
Mapleville & Glendale (R. I.): Charles F. Martin
Mapleville, R. I.
Millville (Mass.): Wm. C. Pickering
20 Mendon St., Blackstone, Mass.
Moodus: James M. Gage Moodus
Moosup & Oneco: Richard Ernest Burgess Moosup
Mystic: Alan Loy 29 Church St., Mystic
New London: Matt Mees 193 Hempstead St., New London
Niantic (Community): Lake View Hgts., Niantic
Noank (Groton—with Gales Ferry): Donald W. MacPeek
20 Hatch St., Mystic
North Grosvenor Dale, East Thompson & West Thompson:
W. Harold Robinson, Box 1, North Grosvenor Dale
Norwich: Trinity & Norwichtown—C. Clifford Sargent
86 Williams St., Norwich
Old Mystic: José Valencia, Jr. 7 Smith St., Old Mystic
Portland: Wilfred D. Hamilton 4 Allen St., Portland
Putnam: Stephen J. Callender 53 Grove St., Putnam
Rockville: Simon P. Montgomery 23 King St., Rockville
Stafford Springs: First & Crystal Lake—Nathan B. Burton
10 Church St., Stafford Springs
Thompsonville: Evan R. Johnson
17 Hathaway Ave., Thompsonville
Tolland (Fed.): Lee—Wm. C. H. Moe Tolland
Uncasville: David A. Ripley Box 117, Uncasville
Vernon: Warren E. Covell, 156 Hollister Dr., East Hartford
Warehouse Point: Wesley—Edgar A. Reed
Box 286, Warehouse Point
Westerly (R. I.): Grace—Howard L. Love
109 High St., Westerly, R. I.
Willimantic: First—Charles W. Graham
109 Prospect St., Willimantic
Windsorville: Jeanette McGlinchey
RFD, Foster St., Wapping

Providence (Rhode Island) District

Superintendent: Thomas R. Burns, 151 Grace St., Cranston 10
Arnold's Mills: W. E. Conklin RFD 2, Valley Falls
Attleboro: Centenary (Mass.)—Percy M. Spurrier
15 Sanford St., Attleboro, Mass.
Berkeley: Emmanuel—Robt. L. Kooser
745 Commonwealth Ave., Boston 15, Mass.
Brockton: Central (Mass.)—J. Manley Shaw
258 W. Elm St., Brockton 31, Mass.
Richard O. Hartman (Assistant—
258 W. Elm St., Brockton 31, Mass.)
Franklin: W. Robert Fowler
17 Snow Ave., Brockton, Mass.
Pearl Street: Lee E. Strother
415 Pearl St., Brockton 31, Mass.
South Street: J. Arthur Dahlstrand
316 Hillberg Ave., Brockton 45, Mass.
Central Falls: Embury & Hebronville (Mass.)—
Ray J. Martin, 119 Cross St., Central Falls
Chartley: Franklin Blanchard Box 241, Chartley, Mass.
Cochesett & East Mansfield (Mass.): D. J. Powell
520 West Center, West Bridgewater, Mass.
East Braintree (Mass.): Leon S. Hatch, Jr.
15 Harbor Villa Ave., East Braintree, Mass.
East Greenwich: Richard G. Colby
123 Spring St., East Greenwich
East Providence: Haven—Morrill O. Martin
73 Grosvenor Ave., East Providence
East Weymouth: First (Mass.)—Frank Gulinello
36 Randall Ave., East Weymouth 89, Mass.
Porter: Robert L. Campbell
9 Edgeworth St., East Weymouth, Mass.
Greene: Alfred F. Wood 19 Hazard St., Anthony
Hingham (Mass.): Donald Edgar Bloor
7 Thaxter St., Hingham, Mass.
Holbrook (Mass.): Angelo J. Mongiore
87 Plymouth St., Holbrook, Mass.
Mansfield: Emmanuel (Mass.)—George H. Parker, Jr.
12 Villa St., Mansfield, Mass.
Middletown: S. Raymond Luthy, Wyatt Rd., RFD 1, Newport
Newport: Saint Paul's—David Carter
22 Everett St., Newport
North Attleboro (Mass.): First—George F. Emery, Jr.
234 East St., North Attleboro, Mass.
North Cohasset: Pope Memorial & Hull (Mass.)—
J. David Townsend, 107 Hull St., North Cohasset, Mass.
North Easton (Mass.): Central—Joseph M. Harrell
204 Main St., North Easton, Mass.
North Rehoboth: Rt. 1, c/o Elmer Hagar, Attleboro, Mass.
Norwell: Philip Bosserman Hanover, Mass.
Hanover: Church Hill Community
(Listed under Hanover last year)
Pawtucket: Epworth—Lawrence F. Almond
28 Rice St., Pawtucket
First: Max M. Munro 220 Mt. Vernon Blvd., Pawtucket
Thomson: Thomas W. Bowmar
77 Mineral Springs Ave., Pawtucket
Portsmouth: Saint Paul and Newport, Calvary—
John T. Van Duzer, 26 Annandale Rd., Newport

Providence: Broadway Temple (First Italian)—
Joachim E. Parrella, 131 Sutton St., Providence 3
Cranston Street: Kenneth M. Page
37 Dean Ave., Centerdale 70
Friendship: Walter K. Lyon, Jr.
102 Park Ave., Providence 5
Mathewson Street: DeWitt C. Clemens
295 Olney St., Providence
Donald J. Clark (Associate—
30 Talbot Manor, Cranston 10)
Tabernacle: Harold E. Vermillion
53 Brandon Rd., Cranston 10
Trinity Union: Harold C. Metzner
28 Whitmarsh Ave., Providence 7
Charles D. MacLagan (Associate—
28 Whitmarsh Ave., Providence 7)
Washington Park: Ralph E. Henard
296 Massachusetts Ave., Providence 5
Rockland (Mass.): Hatherly & (West) Abington: First—
John A. Sabean, 11 Liberty Ct., Rockland, Mass.
Scituate Harbor (Mass.): Wesley W. Stinson
65 First Parish Rd., Scituate, Mass.
South Braintree (Mass.): John R. Tisdale
236 Grove St., South Braintree 85, Mass.
Stoughton (Mass.): C. Dale White
109 Pleasant St., Stoughton, Mass.
Wakefield: Sestino Mario 5 Hazard St., Wakefield
Warren: Warren M. Roberts 27 Church St., Warren
Warwick: Asbury—G. A. Dahlquist, Jr.
481 Fair St., Gaspee Plateau, Providence 5
Hillsgrove: R. G. Whitney 36 Vanderbilt Rd., Hillsgrove
Washington: Wesley Hodge 126 South Main St., Coventry
West Barrington: Ross E. Lilly
745 Commonwealth Ave., Boston 15, Mass.
West Warwick: Centerville—Donald W. Arnold
15 Campbell St., West Warwick
Phenix & Hope: L. C. Robinson
19 Le Valley St., West Warwick
Woonsocket: First—Shibly D. Malouf
158 Summer St., Woonsocket

Maine Conference

Augusta District

Superintendent: Alfred G. Hempstead, 323 State St., Augusta
Augusta: Green Street—V. P. Musk 13 Green St., Augusta
Bath: Beacon Street & Robinhood—Richard Arnold
9 Beacon St., Bath
Wesley & West Bath: Oliver W. Bell, 33 Union St., Bath
Belfast & Northport: Roy S. Graffam 7 Court St., Belfast
(Searsmont with Union)
Boothbay Harbor: Forrest F. Fowle Boothbay Harbor
Camden: Monument Square & Rockport—D. R. Hickland
56 Mountain St., Camden
Clinton & Benton: Aubrey L. Burbank
80½ Grove St., Waterville
Corinna & Stetson: Leonard W. Bucklin Box 282, Corinna
Dexter & Ripley: H. E. Benson 252 Main St., Dexter
East Boothbay: Kathleen I. Weed East Boothbay
Fairfield: Kinsley L. Strout 7 Western Ave., Fairfield
Fairfield Center: Russell M. Chase
10 Mohegan St., Waterville
Farmington: C. L. Myers 10 Middle St., Farmington
Friendship & Cushing: David W. Bell Friendship
Gardiner: A. H. Ives 67 Highland Ave., Gardiner
Hallowell: Cox Memorial—Mrs. Alice T. Hart
33 Middle St., Hallowell
Hartland & Palmyra: Robert L. Hatfield Hartland
Livermore: Ronald Walden Bates College, Lewiston
Livermore Falls & East Livermore: Frederick L. Niles
28 Church St., Livermore Falls
Madison: First & North Anson: The Peoples'—John W. Dame
P. O. Box 145, Madison
Monmouth: Fed. & East Monmouth—J. E. LeMaster
Monmouth
Mount Vernon: (Fed.) & North Vienna—Leo L. Dunn
Mount Vernon
New Harbor, Pemaquid Falls & Round Pond
H. Everett Wiswell, New Harbor
Newport: Peoples & Detroit—Homer S. Hughey Newport
New Sharon (Fed.): Methodist Church, New Sharon
North Dixmont: Claude N. Cookson North Dixmont
North Vassalboro (Fed.) & East Vassalboro:
Wm. L. Shafer, Jr., Box 158, E. Bridge St., No. Vassalboro
North Waldoboro & Orff's Corner: Royal Brown
North Waldoboro
Oakland & Sidney: A. G. Christopher, 58 School St., Oakland
Phillips: Russell B. Fowler Phillips
Randolph, Chelsea & East Pittston: Robert B. Cumler
5 Maple St., Gardiner
Readfield: Whitefield
Richmond, Dresden Mills & South Dresden: James E. Herrick
Bailey Island
Rockland: Pratt Memorial & South Thomaston—
Merle S. Conant, 41 Beech St., Rockland
Searsport & North Searsport: R. C. Hollis, Jr. Searsport
Sheepscot (Fed.): Newcastle
Skowhegan: Centenary, Athens & Mercer—John H. Pressey
Box 183, Skowhegan
Solon (Fed.): Preston Pennell Solon
Southport: Richard C. Beyer West Southport
Strong: J. G. P. Sherburne Box 16, Strong
Thomaston (Fed.): John A. Morrison Thomaston
Union: Peoples & Searsmont—Walter Brown, Box 154, Union
(Searsmont from Belfast)
Unity, Dixmont, & Troy: Bertram O. Smith Unity
Waldoboro, Winslow's Mills, Dutch Neck & West Waldoboro:
Philip G. Palmer, Waldoboro
Waterville: Pleasant Street—E. Hartwell Daley
20 Center St., Waterville
Wayne (Fed.) & North Wayne: Raymond F. Grossman
Wayne
Wilton & North Jay (Fed.): Peter L. Misner
10 High St., Wilton
Windsor: Mrs. Winifred Reynolds
Methodist Church, Randolph
Winthrop, East Readfield: Jesse Lee Memorial & Kents Hill:
Torsey Memorial—G. W. H. Buzza, 2 Beals St., Winthrop

Bangor District

Superintendent: Elwin L. Wilson, 211 West Broadway, Bangor
Bangor: First—George E. Bullens, 119 S. Park St., Bangor
Grace: Lewis H. Beckford 193 Union St., Bangor
Bar Harbor: Clark Memorial—A. W. Tingley
School St., Bar Harbor
Brewer: First—E. Chas. Dartnell 70 S. Main St., Brewer
Brownville Junction: R. A. Beam Brownville Junction
Bucksport: Franklin Street, Orland, East Bucksport & North
Bucksport: William T. Bennett, 51 Central St., Bucksport
Calais: First, Knight Memorial, Wesley Chapel—
Norman C. Young, 24 Church St., Calais
(North Perry separate)
Caribou: Bessie Gray Memorial & Washburn: Lidstone
Memorial—George Budd 4 Prospect St., Caribou
Castine (Fed.) & West Penobscot: Alexander D. Loudon
c/o Fed. Church, Castine
Columbia Falls, Columbia & Addison: Esther A. Haskard
Columbia Falls
Cutler: Herbert Crossley Cutler
Danforth, Eaton & Weston: Walter G. Hartley
Bangor Theo. Seminary, Bangor
(Kingsman separate)
Dover-Foxcroft & Atkinson: C. J. Wood
88 Pleasant St., Dover-Foxcroft

East Corinth & Corinth: West—Millard H. Aubey, Jr. East Corinth
Easton & Mars Hill: Trinity—Ronald H. Stead Easton
Eastport: Roland A. Chaffey 3 South St., Eastport
Eddington: M. A. Carter Hampden
Ellsworth & Trenton: Mrs. Evelyn S. Grindle South Penobscot
additional appt. North Penobscot, Surry
Fort Fairfield (Fed.): Charles W. Frye 19 Fort Hill, Fort Fairfield
Greenville Junction & Shirley: Gertrude G. Harris Greenville Junction
Guilford: Perley C. Odell Guilford
Hampden Highlands, Nealley's Corners & E. Dixmont: Milton L. Smith, Hampden Highlands
Harrington & West Harrington: R. S. Brightman Harrington
Hodgdon & Linneus: Bertram Crocker Methodist Church, Hodgdon
Houlton & Smyrna Mills: Harold J. Rowley 28 School St., Houlton
Kingman: Alexander M. Weatherbee Edwards St., Lincoln
(Kingman from Danforth)
Limestone & Caswell: Alfred E. Standish, Box 498, Limestone
Lincoln, Howland & Mattawamkeag: Union—Robert E. Allten 39 Lee St., Lincoln
Machias & Jacksonville: T. D. Heming, 3 Drisko St., Machias
Millbridge (Fed.) & Wyman: Royce N. Coan Millbridge
Milo: Park & Alton—Charles H. Benson, Jr. Milo
Monticello: Michael J. Shapman Monticello
North Sullivan, Prospect Harbor, Gouldsboro, Ashville, Sorrento, East Sullivan & Franklin: Mrs. M. K. Henrichsen North Sullivan
Old Town & Stillwater (Fed.): Ernest C. Flood 271 Center St., Old Town
Orono: C. D. Wentworth 38 Oak St., Orono
Orrington, Orrington Center & South Orrington: Gerald B. Kinney, Box 25, Orrington
Patten: Stetson Memorial—Herman A. Grant 4 Houlton St., Patten
Presque Isle & Mapleton: H. Travers Smith 3 Epworth St., Presque Isle
Sangerville (Fed.): Irma S. Keniston
South Brooksville, Cape Rosier, Penobscot, North Brooksville, South Penobscot: G. Dale True West Brooksville
Stonington (Fed.) & South Deer Isle: Scott D. Kittredge Stonington
Swan's Island: Bruce Mathewson Swan's Island
Vanceboro: Theodore M. Blanchard Box 13, Vanceboro
West Pembroke: Peoples & Pembroke—G. W. Broodbent West Pembroke
additional—South Robbinston, West Lubec
West Tremont (Fed.) Larger Parish: P. K. Weiner McKinley
additional appt. Southwest Harbor (Fed.)
Whiting (Fed.): William Cleary East Machias
Winterport, Ellingwood Corner & West Winterport: W. R. Evans, Winterport
Woodland: Peoples & Alexander—C. Weston Jones Woodland

Portland District

Superintendent: Lawrence D. Porter 226 Bradley St., Portland 5
Auburn: High Street—Leslie W. Howland 31 Orchard, Auburn
Berlin (N. H.): Mount Forist & Berlin: Sweden Street (Berlin Mills)—James W. Barr, 591 First Ave., Berlin
Berwick: Paul R. Youngholm 24 School St., Berwick
Bethel: Dwight H. McMahon Mason St., Bethel
Biddeford: Foss Street & South Biddeford—Nelson E. Canfield 69 Foss St., Biddeford
Bridgton & Naples: Herbert A. Martin, 89 Main St., Bridgton
Brunswick: Guy Wilson 7 Bowdoin St., Brunswick
Cape Porpoise: C. O. Laverty Cape Porpoise
Casco Bay Parish: Chebeague Island—Thomas R. Merrill c/o Methodist Church, Chebeague Island
Long Island: To be Supplied
Peak's Island: Brackett Memorial—Richard R. Davis Peak Island St., Portland
Cornish (Fed.) & West Baldwin: Cornish
Eliot: Richard A. Hayward RFD 1, South Berwick
Fryeburg Harbor & Stow: Fryeburg
Gorham (Maine): School Street, Gorham: North Street & Buxton: North Buxton—Roy W. Moody 24 High St., Gorham
Gorham (N. H.): John Foster Gorham, New Hampshire
Hiram (Fed.): Clayton Reed Hiram
Kennebunk: Christ—
Kezar Falls: Henry O. Megert Kezar Falls
Kittery: Second—Eugene W. Shrigley 58 Government St., Kittery
additional appt. North Kittery (S.S. only)
Lewiston: Calvary & North Auburn—Robt. H. Plummer 212 East Ave., Lewiston
Lisbon (Fed.) & Lisbon Falls: M. Gerry Plummer Lisbon
Mechanic Falls, Minot & Empire: Lawrence W. Hathorne 221 Lake St., Auburn
Newfield: J. R. Washington, Jr. West Newfield
additional appt. West Newfield (Congl.)
North Pownal: Ronald W. Smith Pownal Center, Pownal
North Sebago: Ernest R. Eells North Sebago
North Yarmouth: To be Supplied
Norway, Bolster's Mills & South Paris: Deering Memorial—John F. Philpot, 41 Beal St., Norway
Old Orchard Beach: Washington Avenue—J. Clarke Collind 26 Saco Ave., Old Orchard Beach
Orrs Island & Bailey Island: Ralph L. Miller Orrs Island
Oxford Co.: United Parish—Herbert Houghton (Also serves South Waterford Fed.)
Portland: Chestnut Street—Lester L. Boobar 17 Chestnut St., Portland 4
Clark Memorial: Paul I. Brooks 19 Pleasant Ave., Woodfords 5
Congress Street: Harold A. Frey, 126 Congress St., Portland 3
Portland: Cumberland & Washington Avenue—Kenneth Cook 21 Alton St., Portland 5
Rumford: Franklin Street—Harold R. Yates 50 Franklin St., Rumford
additional appt. Virginia Chapel
Rumford Center: Mrs. Alice Yates, 50 Franklin St., Rumford
Saco: School Street & Goodwin's Mills—N. J. Langmaid 64 Middle St., Saco
Sanford: Bodwell Street—John H. Jordan 13 Bodwell St., Sanford (also serves West Kennebunk)
South Berwick (Fed.): 11 Sewall Rd., South Berwick
South Eliot: S. Blake Ellis Box 124, Eliot
South Portland: Elm Street & Cape Elizabeth—Louis S. Staples, 854 Broadway, South Portland 7
First: Roy Leo 1186 Broadway, South Portland
People's: William A. Chamberlain 312 Broadway, South Portland 7
Thornton Heights: Edward F. Allen 43 McLean St., South Portland
South Waterford (Fed.): Herbert Houghton North Waterford
Sweden: Community—T. G. Holmes Fryeburg
Westbrook & West Cumberland: B. F. Wentworth 33 Pleasant St., Westbrook
West Durham: Charles F. Huff Orrs Island
West Kennebunk: John H. Jordan (until fall) 13 Bodwell St., Sanford
West Scarboro: Lloyd W. Jewett, Jr. West Scarboro
York Village & Ogunquit: Robert A. Carter Box 506, York

THE SOUTH PARIS, MAINE, Deering Memorial Methodist Church, with its tower under reconstruction.

"God's Acre" Helps Build Tower

On a scenic high level area of ground just outside of South Paris, Maine, cucumbers are growing in the warm sun while down in the village the tower of the Deering Memorial Church is being repaired at a cost of over $6,000. There is a connection, for the crop of cucumbers, which was planted and cared for by the parishioners on "God's dedicated Acre" will help to pay for the tower which houses the clock for the village.

The church is one of the most beautiful in the county, a granite structure in which much of the desirable old-time English church architecture was incorporated. This church, known as the Deering Memorial Church, is a monument to a fine old Parish family, James Deering, better known as "Judge" Deering and his wife Eliza Deering and was made possible by their son and grandson—the Deering of harvester fame of Chicago.

The Deerings have ever been liberal contributors to this church and when in 1860 the chapel was enlarged and in 1874 raised, repaired and basement vestry added, Mr. Deering contributed one-half the cost.

The granite for the structure came from a quarry near Bryant Pond Village, a few miles north of South Paris, and the cornerstone for the new church was laid September 20, 1910.

The "God's Acre Project," actually about five-eighths of an acre, is more than a money making venture. It is a source of good fellowship in a common task and often is combined with a social affair, such as the anticipated chicken barbecue.

Among those who promote the project year after year are: Durwood Bean, president of the trustees; Mrs. Dorothy DeCosta, president of the Official board; Harold Mitchell, treasurer of the church; Lloyd Mitchell, treasurer of the trustees.

The entire project is flourishing under the present inspiration of the pastor, the Rev. John Frederick Philpot.

Pastor has varied career

The Rev. Mr. Philpot began his varied career by winning a scholarship while at one of East London's most disreputable slum grade schools. This entitled him

(Continued on page 20)

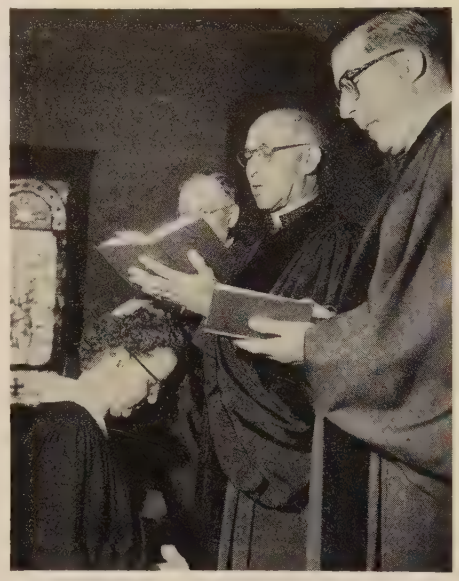
ATTENDING THE CEREMONY OF DEDICATION FOR "GOD'S ACRE" AT SOUTH PARIS, MAINE, are Left to right: The Rev. John F. Philpot, Janice Philpot, Mrs. Dorothy DeCosta, Peter Philpot, Mrs. Clifford Cutting, Harold Mitchell, Mrs. Joyce Philpot, Mrs. Lloyd Mitchell, Clifford Cutting, behind her; Lloyd Mitchell, Gordon Woodworth, behind him; Linda Mitchell, Mrs. Durwood Bean, Mrs. Clarence Cummings, Mrs. Harold Mitchell, Clarence Cummings, behind her; and Durwood Bean.

CEREMONY OF DEDICATION BEING READ at "God's Acre Project."

Left to right: The Rev. John F. Philpot, Peter Philpot, Harold Mitchell, Mrs. Lloyd Mitchell, Gordon Woodworth, on tractor; Lloyd Mitchell, Mrs. John Philpot, Clifford Cutting, behind her; and Mrs. Dorothy DeCosta.

to a course of study leading to Oxford University. Although the coveted green matriculating certificate still hangs on his study wall the lean days of depression proved a barrier to Mr. Philpot following in John Wesley's footsteps. Instead he left England having married another Londoner and lived for many years in Australia. The desire to preach became so urgent that he left a promising commercial career to enter Victoria Bible College (afterwards merged with the Commonwealth Bible College) in Melbourne. There he felt a two-fold call, primarily to the Semetic races and also to the rural areas of Australia. After leaving Bible college two large trailers were equipped and Mr. Philpot headed the newly formed Israeli Missionary Camp to cover Jewish settlements with their many European refugees, and also to tour the isolated out-back territories where neighbors are tens, sometimes hundreds of miles apart, and where a preacher is a rarity. On one of these tours the Philpots as a family crossed the treacherous Great Victoria Desert and the vast treeless plains of Central Australia.

This adventurous itinerant life with "the world as their parish" occupied the family for some years until they handed over the equipment to their successors and sailed for the Middle East. At Aden the ship was ordered to proceed non-stop to England where Mr. and Mrs. Philpot found themselves back after an absence of thirteen years abroad. The Middle East being closed to mission activity for a while, the Philpots turned their attention to a new field that presented a tremendous challenge. A slum post was opened in one of the war-torn towns on the south coast, which was named the George Street Mission. A highly successful camp followed, which still operates for the benefit of about 400 slum children yearly. Several children's works were started and built up, clothing and food distribution and all branches of social welfare were the general order of the day. The Philpots consider this interval in their career one of the most fruitful. In 1953 they were invited to America for a visit and decided to stay. They made their headquarters in one of New York's most thickly populated Jewish areas. For over three years the Philpots continued their evangelical work amongst that race. The task was arduous and slow, but they saw a thriving Hebrew Christian work under way before they left the field. While in New York, Mr. Philpot was appointed Associate Pastor in Manhattan's Manor Community Church and afterwards as Chaplain and Administrative Assistant at the Mariners' Church. He was licensed to preach by the American Evangelical Christian Churches last year and was ordained by that organization early this year. However, an application by Mr. Philpot for a church within the Maine Conference resulted in his being installed as supply at the triple charge of Norway, South Paris and Bolsters Mills.



FAITH CHANDLER being ordained by Bishop Edgar A. Love at the New Hampshire Conference, The Methodist Church.

Appointments

Edwin A. Brooks, supply, Tuftonboro, N. H.; **James W. Wright**, supply, Newport and East Lempster, N. H.; **Joseph S. Ziegler**, supply, Park Avenue, Worcester, Mass.; **Charles H. Moyer**, supply, Contoocook, N. H.; **John D. Cornelius**, supply, Milan, Dummer, and West Milan, N. H.; **R. B. Nichols**, supply, Monroe and North Monroe, N. H.; **A. B. Thompson**, supply, Warren, N. H.; **David W. Polhemus**, formerly pastor at North Charlestown and West Unity, N. H., to U.S. Army Chaplaincy.

Scholarships for Palestine Travel

The trustees of the New England Conference plan to award Stowell Scholarships to ministers of the New England Conference who qualify, according to the terms of the bequest. Among other requirements a minister must be a member of the New England Conference filling a regular charge; he must be under 55 years of age. Applications for 1958 scholarships must be in the hands of the president of the Board, the Rev. D. Joseph Imler, 36 Bellevue Road, Belmont 78, Massachusetts, before October 1, 1957. Previous applications are now invalid. Those interested in going next summer must make application again even though they have applied in previous years.

Lynn, Mass.

The Quarterly Conference of South Street Methodist Church, Lynn, has voted to sell the church parsonage at 130 Bellevue Road, Lynn, and deposit the proceeds with the Conference Trustees for possible use in the purchase of a new parsonage at some future date, the income in the meantime to be available for church maintenance and repairs. The present pastor, the Rev. M. Elizabeth Bee, occupies her own home at 53 Mall Street, Lynn.

Epping, N. H.

The Hedding Camp Meeting at Epping, N. H., will have the ninety-fifth annual session August 18-25. The Rev. John E. Barclay, minister of the Morgan Memorial Church of All Nations, Boston, will be the guest preacher for the week.

Other members of the staff are: the Rev. J. Norman Barrett, district superintendent and camp meeting director; W. Raymond Ackerman, minister of music; Arthur Clinton, song leader; Mrs. Charles Edwards, booster fund collector; the Rev. John Snook, Jr., guest preacher; and Miss Dorothea Fasekis, guest soloist.

Cochituate, Mass.

The Community Methodist Church in Cochituate was the scene of an inspiring demonstration of inter-church coöperation on Sunday, July 7. After the morning worship service, with a sermon by Dr. William C. Moore of Boston University, a group of thirty men, armed with screwdrivers and hammers, removed the old pews installed nearly ninety years ago. These are to be replaced with new pews to match the chancel and altar furniture installed last year. Ernest Schleicher, Chairman of the Long Range Planning Committee, Harold Kurth, President of Methodist Men, and Cecil Chislett, Project Chairman of Methodist Men, led the group which in a little over an hour accomplished a tremendous job, preparing the area so that floor refinishing, and carpet installation can be accomplished.

Promptly at noon, at the close of their morning worship service, a group of men from The Church of Christ on North Main St., North Natick, led by their pastor, the Rev. John Hamilton, and the architect of their church building, Albert Smith, arrived with a truck to remove some of the pews given them for use in their sanctuary soon to be built. Other pews are being given to a small chapel in Western Massachusetts.

The first soloist to occupy the new choir stalls is Miss Jane Schleicher, the daughter of the former organist and choir director, Mr. and Mrs. Ernest Schleicher, recently returned from a year's study in Vienna on a Fulbright scholarship.

Columbia Falls, Maine

The West Washington Group Ministry grew out of the Third National Town and Country Convocation of the Methodist Church which was held in Bloomington, Indiana, in July, 1955. The Maine delegates were particularly impressed with the group ministry plan of voluntary co-operation among several churches for the enrichment and strengthening of their program and witness.

On return to Maine a committee of three, The Rev. Royce Coan, The Rev. Gertrude Harris, and The Rev. P. F. Wentworth were appointed to make a study of needs and churches in Maine and recommend some areas where this plan might be put into practice. They recommended three areas with the Milbridge to Machias area in Washington County as the best possibility. At this time, the Woman's Division of Christian Service offered to send a church and community worker to help with such a group ministry if plans could be worked out by the spring of 1956.

A team was formed to visit each of the churches in the Milbridge-Machias area and present the plan to them. After a series of meetings and much discussion, ten churches decided they would like to try the group ministry plan.

A council, consisting of two representatives from each church, was set up and held its first meeting in August, 1956. During the fall a formal constitution was drawn up, presented and accepted by all the churches.

Besides the formal organization this first year of the group ministry has seen emphasis on leadership education, a group ministry youth association, fellowship meetings of all the churches together, and plans for vacation church schools and camping.

Amherst, Mass.

The final papers have been signed between the Wesley Methodist Church and Mr. and Mrs. Robert D. Hawley for the purchase of their home at 10 Pleasant Court.

A part of the home will be made into an apartment for the new assistant and his wife, the Rev. and Mrs. Donand E. Bossart who will move to Amherst the latter part of August.

The other rooms of the home will be used for Church School Classes on Sunday mornings; the Nursery during the Church Worship Hour; the Methodist Youth Fellowships on Sunday evenings. During the week it will be used by the groups and committees within the church.

At the annual church meeting it was voted, on the recommendation of the Wesley Foundation Board, that the new house be called the THOMPSON HOUSE in honor of Mary Adella King Thompson, who for many years was a member and benefactor of Wesley Church.

IN AN EXPRESSION OF APPRECIATION Bishop John Wesley Lord shakes hands with M. Philip Susag (left), general chairman, Norwich district committee on arrangements for the New England Southern Conference of The Methodist Church. Next to Bishop Lord is Herbert J. Mckinney, associate chairman and Norwich district lay leader, and the Rev. Matt Mees, associate chairman and pastor of the New London Methodist Church, the local host church for the Conference.

TAKING PART IN THE "OLD ACQUAINTANCES" SERVICE at the William Butler Memorial Methodist Church in Shelburne Falls were (front) Mrs. William Hume, Mrs. Deane Davis, Mrs. Everett Baker, Mrs. Charles Canedy; (rear) Rev. Wayne Moody, pastor; Charles Canedy, Rev. W. H. Wakefield, guest preacher; Miss Verna Fritz, J. W. Spencer, Arthur Martin, Herbert Smith, William Burley. E. R. Field was absent when the picture was taken.

Family Wins Anti-Liquor Fight

THE FELCHES OF SALISBURY, MASS. Left to right: Mary Ann, 13, Mr. and Mrs. Franklin Felch, Alma Mae, 19, and Franklin, Jr., age 5 months.

by Warren C. Carberg

The Boston Area Laymen's Assembly has passed a resolution commending Mr. and Mrs. Franklin S. Felch of Salisbury, Mass., for their "courageous and independent effort," which outlawed the sale of alcoholic beverages in their seaside town of 2,800 voters last November.

The resolution deplored the fact that Mr. and Mrs. Felch have suffered "undue mental and economic distress," for their work in banishing John Barleycorn from their town.

Passage of the resolution followed disclosure by Bishop John Wesley Lord at the June 14-16 meeting of the Assembly at Tilton School, Tilton, N. H., that Mr. Felch has been barred from much of his regular work as stonemason in his town because of pressure of the liquor interests.

The economic stress which this little family has endured because of the repercussions of their act in support of civic decency has put a "For Sale" sign on their bungalow and loaded their family with debts for legal expenses, groceries, printing, and for household expenses.

Mr. Felch, this writer discovered, owes his lawyer $500 for carrying his fight for a dry town all the way to the Supreme Judicial Court of the Commonwealth.

Fortunately for the Felches, his brother Elbridge, in the grocery business, saw that the family was supplied with food. He still owes a bill for printing anti-liquor flyers distributed immediately before last November's election.

The resolution commending the Felch family was accompanied by a sum of money voted by the assembly.

The full text of the resolution follows: "Whereas it has come to the attention of the Boston Area Laymen's Assembly of the Methodist Church meeting at Tilton School, Tilton, N. H., that Mr. and Mrs. Franklin S. Felch of Salisbury have made a courageous and independent effort which has resulted in the outlawing of the sale of alcoholic beverages in the town of Salisbury and whereas their victory for better civic conditions has resulted in mental and economic distress;

"Be it hereby resolved that we commend Mr. and Mrs. Felch for their courageous Christian witness and call upon all Christian people to support them in their continuing efforts on behalf of law and decency in this Town of Salisbury."

Mrs. Felch is in poor health due to the strain of the unequal battle and because she feels that some of the people she considered to be her friends have turned against her.

Mr. Felch said that despite the economic penalties which his family has suffered he is prepared to resume the battle at the next election but he feels that next time he should receive more support from the community.

"I can't do it alone," he said.

His reason—very simple. He hated to see the town he was born and reared in go to the dogs by default. He maintains that's just what Salisbury was doing. There were 41 places licensed to dispense alcoholic beverages. This high concentration of alcoholic dispensaries were accompanied by all the usual evils to make this once decent and wholesome town one of the real "hot spots" of the seaboard.

Large numbers of call girls were imported last summer, some from such distant places as Phenix City, Ala., he said.

An army of 250 police "extras" were needed to patrol the beach, at town expense of course. One of these policemen was almost beaten to death last Summer.

At the present moment there is a petition before the town counsel seeking to legalize "setups" in the restaurants.

This would make it perfectly legal to bring liquor and drink it in a so-called "dry" establishment. If such a practice is legalized law-enforcement officers say it would be extremely difficult to prove in court where the liquor was purchased.

At the present time there is considerable support for the appointment of a nine-man commission by the Board of Selectmen who would have power to restrict the granting of licenses if the sale of alcoholic beverages is once more legalized in 1958.

There is some support for the granting of a small number of licenses. How this could be done without friction amounting to almost open warfare on the part of the liquor sellers cannot be predicted with any degree of certainty.

Russell Worth, a Felch-supported selectman was elected to the post at the last town meeting; the former police chief, Grant E. Morse, was supplanted by Merrill Dow. This change was regarded as a favorable omen for those opposed to the return of liquor.

Some of the outside agencies who have been of assistance to the Felches include: the Massachusetts Temperance League, Inc.; the Lord's Day League, the Methodist Church and the Massachusetts Council of Churches.

Roman Catholic Numbers

Roman Catholics in the United States and its territories now number 34,563,851, an increase of 989,834 in the past year, according to the Official Catholic Directory for 1957, published by P. J. Kennedy & Sons. Of this total, 177,500 were reported in Alaska and Hawaii.

The new total represents an increase of 9,295,678 or 36.8 per cent, over the 25,268,173 Catholics reported in 1947. There is now a Catholic population of 16,346,425 in 26 archdioceses, and 18,217,426 in 110 dioceses (including the Vicariate of Alaska). The erection of the new Diocese of Rockville Centre, New York, announced April 18, bringing the number of dioceses to 111.

For the eleventh year in succession, the number of adult baptisms, or converts to Catholicism, topped the 100,000 mark. Converts numbered 141,525 in 1956, bringing the total in the last decade to 1,252,854. There were 1,246,173 infant baptisms during the year, an increase of 41,191 over 1955.

The number of ordained priests—49,725, or 1,376 more than in 1955—is the highest ever recorded. So is the membership of the hierarchy, which now totals 217. The latter figure includes four cardinals, 33 archbishops and 180 bishops. Of the priest, 30,481 are secular, and 19,244 members of religious orders. Professed religious include 9,300 brothers and 162,657 sisters.

The directory lists seven archdioceses with Catholic populations of more than one million in 1956. They are Chicago (1,942,710); Boston (1,511,144); New York (1,491,019); Philadelphia (1,365,-633); Newark (1,259,121); Detroit (1,200,000), and Los Angeles (1,112,358).

Brooklyn still continues as the largest diocese, with a Catholic population in excess of one million. In second and third place, respectively are Pittsburgh with 786,839, and Buffalo with 741,787. Cleveland, with 701,000, is fourth.

The number of parishes with resident pastors rose by 170 to 15,823. With 522 parishes without resident clergy, this makes a record total of 16,345 Catholic parishes in the U. S. and its territories. Also listed were 9,556 chapels, 4,930 missions and 1,700 stations—an increase of 456 in the number of places where Mass is celebrated regularly.

Full-time teaching staffs of all Catholic educational institutions increased during 1956 by 4,657, or 3.4 per cent, to a record of 140,063. They comprise 9,003 priests, 4,458 brothers, 1,137 scholastics, 94,530 sisters and 30,935 lay teachers.

Reported in the new directory was a new high of 12,916 Catholic educational institutions. They include 83 diocesan seminaries, 417 religious order seminaries or novitiates and scholasticates, 259 colleges and universities, 1,539 diocesan and parish high schools, 846 private high schools, 9,274 parish elementary schools and 498 private elementary schools. There also are 133 protective institutions, with 17,331 youths under instruction.

Four new diocesan and 16 religious order seminaries were established in 1956. A total of 36,468 candidates for the priesthood—2,425 more than in 1955—were recorded last year.

Enrollment in Catholic colleges and universities showed an increase for the first successive year, indicating a reversal of the post-war decrease. The 1956 total was 259,277 or 48 per cent (84,157) more Catholic college students than ten years ago when the total was 175,120.

The directory reported an increase of 214,896 in the number of full-time pupils in Catholic elementary and high schools. There are now 7,192,147 American youths under Catholic instruction. They include 2,452,595 public school children who attend special religious classes under the released-time program.

With the addition of six new institutions in 1956, Catholic general hospitals now total 801, with a bed capacity of 129,603. There also are 133 special hospitals, accommodating 10,799 patients. In all, 11,024,776 patients were treated in Catholic hospitals in 1956, a large number of them non-Catholics.

Muddled Moderates

A brief item from *The New York Times* (June 2, 1957) will be of interest to taxpayers. It reads, "A subcommittee of the House of Representatives learned today that money from the confidential 'emergency' fund of John Foster Dulles, the Secretary of State, had been used for liquor purchases. Representative Henry S. Reuss, Democrat of Wisconsin, was reading from State Department vouchers at a session of an International Operations subcommittee. He cited an item of $223.49 that had been paid to the Gold Liquor Store last January. Mr. Reuss asked what kind of 'emergency' could have caused the Department to go to the Pennsylvania Avenue liquor store a few blocks away." We wonder whether Mr. Reuss got his answer. We would like to know the answer, too, since we helped pay the bill.

"The prospect of increased sales to women has caused a revolution in the alcoholic industry. There is a 'new look' in advertising and merchandising, fashioned to ladies' tastes.

"Why? Breweries, for instances, have discovered that while only 40% of the nation's women actually drink their product, grocery stores sell 55% of all packaged beer. And who is the major shopper in grocery stores?

"The industry is out to convince women that drinking, far from being something no lady would do, is what every smart woman should do. The argument: If we can sell Mom, we can sell the whole family."

"If you ride with a driver you know has been drinking it's your own funeral. You assume the risk of being in an accident, and may be unable to collect injury damages."

In a recent decision, the U.S. Court of Appeals for the District of Columbia held that the trial judge, in a lower court, was correct in instructing the jury that the injured parties could not recover if they knew that the driver had been drinking and this was the cause of the accident.

In legal parlance, the instruction to the jury followed the "assumption of risk" doctrine whereby a person, knowing of a dangerous situation and accepting it, precludes his right to recover damages should injury occur.

Total abstinence was urged by the 99th General Assembly of the United Presbyterian Church of North America in a resolution reaffirming its opposition to the manufacture, distribution, sale and consumption of all alcoholic beverages, including beer and wine.

The resolution called beverage alcohol "a major threat to personality and Christian character, penetrating and undermining every area of life."

"The religious significance of this problem," it said, "is rooted in our conviction that God has entrusted man with life and property. Any use of these which obstructs right relations between man and God, and man and his fellows, is sin; and the result of personal sin is social evil."

Christians were urged by the Assembly to consider the relevance of total abstinence to their "full commitment to Christ and to his Christian witness." Christian parents were called upon "by instruction and example" to guard their children from the perils of alcohol.

Recommending effective temperance education, the Assembly urged all pastors, teachers, youth sponsors and other leaders to take steps to provide for an adequate program of alcohol education for each age level in the Church. It called on every congregation to observe total abstinence Commitment Day.

In an appeal for social control of beverage alcohol, the Assembly urged individuals and congregations to protest liquor advertising. "We deplore the invasion of the sanctity of the home by the advertising of alcohol on radio and television, and urge legislation to eliminate it," the resolution said.

It added that individuals and congregations should "oppose consistently every attempt to weaken our present laws for liquor control, and support legislation to strengthen control of the liquor traffic."

Along the Asbury Trail in New England

by John Rex Shepler

Barnard, Vermont

Between seminary terms one summer it was my privilege to serve as pastor of the Methodist Church in Woodstock, Vermont, under Dr. Walter R. Davenport as superintendent. During that time I paid a visit to my nearest Methodist colleague, the Rev. Louis I. Holway, pastor in Barnard. The road to Barnard takes one through that fascinating work of nature, the "Gulf," distinctive to Vermont, where the forested hills come down on both sides to meet the road, and the traveler moves through his narrow course amidst heavy shadows and the rich smell of the deep woods. Here the Appalachian Trail crosses from west to east.

While being entertained at the country parsonage, I was amazed to discover how the parson did his calling. Not only was he frequently invited to stay for meals, but it was customary for him to stay overnight when on the more distant sections of his widespread parish. He was indeed a good shepherd, overlooking none of his scattered flock. This modest man, member of a distinguished family and father of missionaries, carried on the traditions of the early circuit riders.

It seems remarkable now that the first session of the New England Conference to be held in the state of Vermont took place in Barnard. This was in 1811, ten years after a circuit had first been formed there. Here also in 1807 was erected the first Methodist church in the state.

Bishop Asbury made three visits here. The first was in 1806, when after the meeting of the New England Conference in Winchester, N. H., he continued up the Connecticut River, and spent a week in Vermont. He preached in Barnard on June 17, writing in his Journal: "Here is a lively, large society; we had a full house at short warning." His appreciative comments on Montpelier and Burlington make interesting reading, and from Lake Champlain he writes: "Why did I not visit this country sooner?"

Asbury crossed the state from the western border to White River in 1807, and had some excitement. He writes: "We boldly engaged the Green-Mountain, of which we had heard awful accounts. I match it with rude Clinch, or rough Alleghany. We found snow in the gap." While leading the horse and carriage over a bad trail he let the carriage hang over a precipice and the mare stepped on his foot, but he and his guide succeeded in averting disaster. He writes: "O Lord, thou hast saved man and beast! We gladly stopped at Royal-Town at brother Ayres's." South Royalton adjoins Barnard, and the two are linked today in one appointment.

The Bishop spent Saturday and Sunday at Barnard, preaching both days, and ordaining five men as deacons. Sunday morning it hailed, and in the afternoon it snowed. Asbury's reference to the new church building is most casual: "We had three discourses, in and out of the house, and held a love-feast. The work revives in this town."

The Conference of 1811 took place in Barnard from June 20 to 25, with Bishop William McKendree assisting Asbury. The Journal gives the following account:

"Wednesday, a heavy ride of twenty miles brought us to Barnard's. . . . We begun our conference on Thursday; worked with great expedition, and finished in four days and a half. There was a general fast on Friday, and deacons ordained. On the Sabbath I preached to about three thousand people—some of them were wild enough. On Monday I ordained the elders. George Pickering preached. We disposed of eighty-seven preachers, and each man took his station at once, and without hesitancy, like a man of God. Tuesday, we came away, as conference broke up at twelve o'clock. At one o'clock many of those hardy soldiers of the Lord Jesus were already to horse, and their faces set to the wilds, or wherever else their duty called them."

Churchwise, the state of Vermont is now included with the Troy Conference, and is not administered as part of New England. But by history and character it is part of "Yankeeland," and its story is part of the New England tradition.

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(Continued from page 7)

possible but a matter of principle, where religious liberty, together with the basic civil liberties of the democratic order, may be examined and espoused, and where men and women of tolerant spirit, abhorrence of bigotry, and commitment to the free way of life may become equipped to serve the new world, the one world, in the spirit that will preserve and extend liberty to all men everywhere.

Coercion in the realm of the spirit is a contradiction in terms. We shall stand for the free mind, in the free society, seeking the truth that frees. Thus we shall graduate men and women who believe in the free pulpit, the free press, the free radio and television, who believe in the freedom of speech and freedom of assemblage. It is our belief that in the long run it is only a people so pledged to freedom and to the principles that underlie it who can successfully stay the hand of contemporary totalitarianism, and eventually defeat the communist threat to freedom by reaching the minds of men with the message of liberty.

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Smokestacks and Steeples

by Clair M. Cook

Executive Director

Religion and Labor Foundation

At the University of Massachusetts Father Francis J. McDonnell and I were sitting with Velia Di Cesare of the State, County and Municipal Workers, Jasper Grassa of the American Federation of Teachers, and a few others in the recreation room of Arnold House. People were grouped along the walls in chairs or standing in knots of conversation, paper cups in their hands bearing liquids from an improvised bar — presided over, of course, by a member of the Bartenders' Union. A few couples were dancing in the corner by the record player and a poker game was already under way in the adjoining room. It was the social hour following the first evening's program of the Massachusetts Federation of Labor's sixteenth Labor Institute.

Father McDonnell was wearing his Institute garb—khaki trousers and a red plaid short-sleeved sport shirt open at the neck. He would appear more formally next day to give an address on "The Church and Labor," but at the moment a stranger would have taken him not for a priest but for another trade union member. Perhaps this was what brought to mind a statement I have frequently made before labor groups.

It's a Company Union

"You know, Father," I said, "I've often remarked that as a Methodist minister I belong to one of the tightest closed shops there is. How about you?"

"That's right," was the quick comeback. "The only trouble with us is, we belong to a company union!"

I told that conversation to the Institute members Sunday morning, and there was appreciative laughter at the ready wit of Father McDonnell, who is executive director of the Catholic Labor Guild in the Boston archdiocese. But, closed shop or not, I am sure Father McDonnell and Rabbi Louis Ruchames were as glad as I to take the role of representatives for our respective "unions" in the Institute program.

For it is not often that a labor group has clergymen as major speakers, listed in the program, rather than for just the formalities of invocations. Rabbi Ruchames, I found, had attended a Religion and Labor Foundation conference as a student fifteen years ago, and has ever since maintained a keener interest in labor problems, though his work is now with students as a campus Hillel director. His topic was "Faith and the Labor Movement," while "Walking Together" was listed as the title of my own talk.

Religion Helps

It seems to me that the labor movement is looking for a closer relationship with the leaders of religion in a way it would not have done a few years ago. In this case, it was the theme of the Institute, I suppose, which led director Francis Lavigne of the Education Committee to want this kind of program emphasis. "Labor's Problem" was the phrase Frank used when he talked with me by phone; the program used a longer title: "Impact on Organized Labor Resulting from Current Investigations." Incidentally, Frank himself is a member of the Teamsters.

Actually, there is little original or new that religious leaders can contribute to consideration of the problem — not, at least, in terms of principles. Labor leaders need not be told what is right or wrong; they know that, basically. But to *do* the right in the face of selfish temptations requires deep motivations of the kind religion gives.

When the annual Labor Institute of a great industrial state such as Massachusetts seeks out clergymen with concern and knowledge of labor's problems, and invites them to share a weekend in this way, we are proud to respond. Perhaps belonging to a "company union" isn't so bad after all—not if it's God company.

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The Bible

in larger numbers in new languages

The number of languages and dialects into which at least one book of the Bible has been translated passed the 1,100-mark during 1956, it was reported at the 141st annual meeting of the American Bible Society.

The addition of 17 languages during last year has brought the total to 1,109, it was reported.

The entire Bible has now been published in 210 languages and dialects; a complete Testament in an additional 270, and at least a Gospel or other whole book in an additional 629.

There are about 80 other languages in which short passages or collections of passages have been published but, since they lack a complete book, they are not customarily counted in the total.

Three complete Bibles were published for the first time last year in Bemba (spoken in North Rhodesia); Nimbi Ijo (Nigeria); and Marovo (Solomon Islands).

Although the addition of 17 languages in one year is unusually high, it was pointed out that there still exist some 1,000 languages and dialects which have no written form and in which not even a single book of the Bible is available.

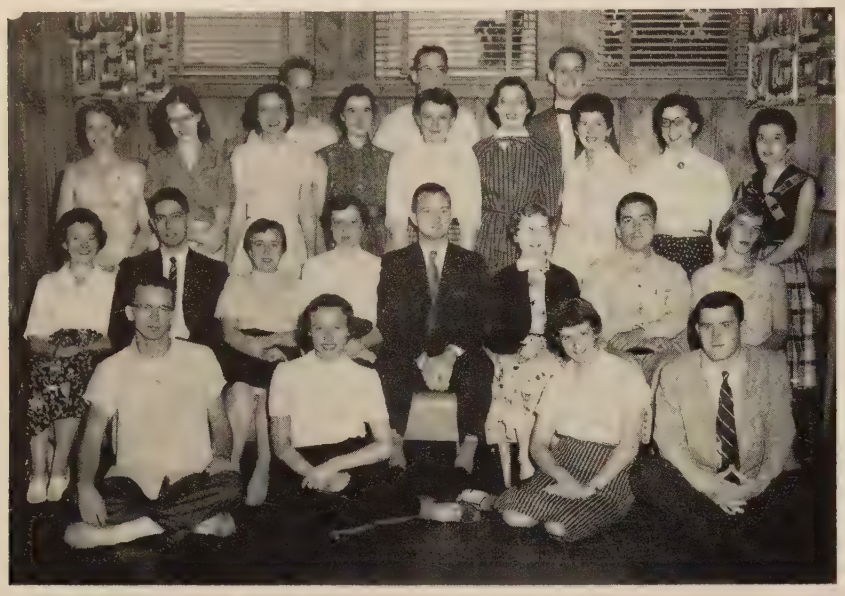
The Society announced at the meeting the launching of an experiment in Pakistan, Liberia and Mexico for bringing the Scriptures to illiterate and semi-literate peoples by way of a new, expendable phonograph.

This inexpensive phonograph, which operates by hand turning rather than by motor or spring, is accompanied by records which give Bible readings. Its lack of a spring mechanism permits it to be operated in tropical climates without danger of breakdown. The recordings, of course, are in translations suitable for the people of each area.

Each package contains a phonograph, records and needles. If the phonograph becomes broken or worn out, it may be discarded because of its low replacement cost. Large-scale distribution of these units is being delayed until the results of the initial experiment may be studied.

Distribution of Scriptures to the Blind reached an all-time high in 1956. In the United States, an increase of 10,000 brought the total to 58,601 Braille volumes and "talking book" records. Abroad, the total was 8,819. A new publication of the complete New Testament in Portuguese Braille also was announced.

Youth



23 Methodist Youth Go to Austria Workcamp

Twenty-three young Methodist college students—11 of them from Virginia—sailed from Quebec, Canada, on June 12, via the S.S. "Arosa Sun," for a two-months workcamp and travel seminar in Europe. The director of the camp and seminar is also a Virginian—the Rev. Robert A. Davis, head of the Wesley Foundation, a student service-religious center, at Virginia Polytechnic Institute, Blacksburg. The associate director is Miss Louise Coumbe, of Oshkosh, Wisconsin.

The group expects to arrive at Linz, Austria, on June 29, and will remain there until July 24, working on the erection of a meeting room for youth of the Caravan Methodist Church. Linz was one of the centers, across the border from Hungary, into which hundreds of Hungarian youth fled after the recent uprisings in that country. The meeting room will serve, among others, some scores of refugees still in the city.

During their stay in Europe, the group will visit England, West Germany, the Netherlands, Belgium, Switzerland, and France. The camp-seminar is sponsored jointly by the Methodist Church's Board of Missions, and its Methodist Student Movement.

The party is expected back on American soil on August 8.

In the accompanying picture the young people are: front row, l. to r.—Prentice Rinser III, Danville, Va.; Betty H. Ratliffe, Clinton, Miss.; Nancy W. Gordon, Williamsburg, Va.; Walton J. McLeod III, Walterboro, S. C. Second row, l. to r.—Nancy C. Ward, Quinby, Va.; James L. White, Norfolk, Va.; Elizabeth A. Rundberg, Des Moines, Iowa; Miss Coumbe; Director Davis; Phyllis J. Sonquist, Dayton, Iowa; David R. Swope, Sacramento, Calif.; Merle R. Ridinger, Williamsburg, Va. Third row, l. to r.—Barbara J. Bovee, Paramount, Calif.; Mary Lou Morris, Richmond, Va.; Virginia Bray, Lubbock, Tex.; Martha J. Spilman, Waynesboro, Va.; Shirley Sterlinske, Ripon, Wis.; Peggy Sue Berger, Goode, Va.; Monette Strickland, Opp, Ala.; Virigina Moore, Oshkosh, Wis.; Phyllis J. Roland, Vinton, Va. Top row, l. to r.—Lawrence H. Pope, Arlington, Va.; William A. Cutlip, Moline, Ill.; Richard E. Weingart, Alexandria, Va.

Miss Beck at Farmington, N. M.

Miss Karen Elizabeth Beck, Belchertown Road, Amherst, Mass., is participating in the work camp at Farmington, N. M. She is one of a total of 26 Methodist youth of high school age who are working at physical labor without pay for a month this summer on Methodist projects in Indiana and New Mexico.

Thirteen of the youth are working at Camp Merry Ledges, near Corydon, Ind., from June 20 to July 18. The other 13 at the Navajo Methodist Mission School, Farmington, N. M., from June 25 to July 23.

The work groups are sponsored annually by the Youth Department of the Methodist Board of Education, Nashville, and the Methodist Woman's Division of Christian Service, which has its headquarters in New York City. They are called National Methodist Senior High Work Camps.

Youth Caravan Visits Boston

A bus caravan, sponsored by the Board of Education and the Woman's Society of Christian Service of the Detroit Conference, visited Boston and Vicinity on July 3 and 4.

They were guests of Union Methodist Church while they stayed in the city. The Wesleyan Service Guild served a dinner for the group on the night of their arrival. Dr. E. C. McLeod, pastor of the church, told them the history of Union Church and the evening worship was shared with the Union church choir.

Other Methodist institutions visited included Boston University School of Theology, Tremont Street Church and Morgan Memorial Church of all Nations, with its Goodwill Industries.

The tour will include trips to Methodist Institutions in Ohio, New York, Philadephia, and Washington, D. C., and visits to the United Nations, Gettysburg and Valley Forge. Thirty-four young people and five adults were included in the group. Those guiding the tour in New England were Rev. Wm. Greer Fisher in the Springfield area and Miss Fern E. Scribner in the Boston area.

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Woman's Division

New England Southern Conference President

Mrs. David M. Bennett of Wareham, Mass., president of the New England Southern Conference Woman's Society of Christian Service, is also chairman of the Annual Conference TRAFCO Television, Radio and Film Commission, and is organist and choir director for the Protestant services at Otis Air Force Base, Falmouth, Mass.

Big Purses for WSCS Presidents

Mrs. Donald O. Cady of East Greenwich, R. I., New England Southern Conference Student Secretary, points out why every president of the Woman's Society of Christian Service has to carry a large purse.

"She needs the following articles: 1) A date book—to keep track of engagements, 2) A program book—for dates of the meetings and each member's telephone number, 3) Glasses—in order to see well the total program and progress of the WSCS for they say a president's vision must be all inclusive, 4) A mirror—to reflect smiles and reactions, 5) A key—to unlock the door of God's house that deeper fellowship might be found inside, 6) Safety pins—for emergencies, the sudden program that suddenly had to be changed, substitutions in personnel, bereavements in the member's family, etc., 7) Compact—to help dull the shine on some of the old customs and bring the society up to date according to the directives of the Woman's Division, 8) A comb—to fine tooth comb the programs, the budget and other activities and evaluate them. There have been snarls to comb out and, as a result, new ideas are expressed, 9) A pad of paper and pencil—to jot down ideas given throughout the society, 10) A handkerchief—to mop her brow and to wipe away the tears shed in humble appreciation for your co-operation, your patience, your friendship and your faith in her."

Local Presidents Recently Elected

Mrs. A. Kenneth Day, First Methodist Church, Portsmouth, N. H.; **Mrs. Herbert Schleicher,** Community Methodist Church, Cochituate, Mass.; **Mrs. Barbara Johnson,** First Methodist Church, South Braintree, Mass.; **Mrs. Carl Swanson,** Franklin Methodist Church, Brockton, Mass.; **Mrs. Harry Wadsworth,** Chestnut Street Methodist Church, Portland, Me.; **Mrs. Edgar Alden,** Porter Methodist Church, East Weymouth, Mass; **Florence Furtado,** Trinity Methodist Church, Cambridge, Mass.

Free Vocational Training for Women Offered in Washington, D. C., by the Hannah Harrison School of the Young Women's Christian Association

Vocational training at the Hannah Harrison School is being offered for the new term beginning September 3, 1957.

Women who need to gain a job skill whereby they can be completely self-supporting may receive without cost or future financial obligation a training course, room and board. Any woman between the age of 20 and 55 may apply. Qualifications considered in awarding the vocational scholarships are integrity, good health, financial need, and capacity to learn in the field of vocational interest.

Practical Nursing, Business Training and Institutional Housekeeping are the three courses offered. Individual instruction is given, and the emphasis is on preparing the student to obtain a job that will give her satisfaction and security.

Information and applications may be obtained from Miss Genevieve E. Poole, Director, The Hannah Harrison School, 4470 MacArthur Boulevard, N. W., Washington, D. C.

The School, which is administered by the Y.W.C.A., was made possible through the endowment of Julius Garfinckel, the late business and community leader of Washington, D. C.

LUTHERANISM IN FIGURES

With 70,770,355 members in 150 bodies, missions and groups in 69 countries, the Lutheran Church represents three per cent of the world's population of 2,400,000,000, 9.6 per cent of Christendom's 771,000,000, 20.5 per cent of the 346,000,000 non-Roman Catholic Christians, and 32.5 per cent of the world's 218,000,000 Protestants.

According to figures compiled by the Lutheran World Federation, its 57 member Churches in 29 countries represent 69 per cent of the 70.8 million Lutherans throughout the world.

The total is made up as follows:

Members of the Lutheran World Federation	48,977,258
Lutheran Churches and congregations outside the LWF	5,628,097
United Churches in Germany (after deduction of non-Luth.)	16,165,000

"It's Your Choice"

A booklet guide to the opportunities open to volunteers for military service. Copies may be obtained from It's Your Choice, Washington 25, D. C.

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Yankee Methodist Family

THE REVEREND AND MRS. JAMES M. GAGE celebrating the 80th birthday anniversary of Mr. Gage on May 19.

The late Dr. Alan A. Stockdale once remarked somewhat facetiously that "life begins at 80." At any rate he kept a promise with himself that he would never write a book until he had reached the fourscore mark.

His little volume, "Unconventional Prayers," was not published until he was 80.

Like him the Rev. James M. Gage, 80-year-old Methodist minister, doesn't think that he has arrived at a time in life when Father Time can tell him that he must cease from his very fruitful ministry of 57 years.

"I just don't think about age," he said when questioned as to his remarkable career. "I just keep going from year to year and I always have the objective to reach the end of the current year. I believe that I should be able to keep going three or four years and maybe more."

When is was announced on his birthday, May 19, that he was taking a new church after a pastorate of nine years as minister of Christ Methodist Church on Vineyard Haven and Lambert's Cove Methodist Church, his friends on Martha's Vineyard turned out in large numbers to do him honor.

They came from Edgartown, Oak Bluffs, Chilmark, and from the Baptist Church in Vineyard Haven. Highlights of the life of the octogenarian were presented in a series of tableaux.

The Rev. Mr. Gage is a tenth generation descendant of Elder William Brewster and a ninth generation descendant of Priscilla and John Alden of Mayflower fame.

His descendants have included several Revolutionary soldiers and a grandfather, Captain James C. Parker, was killed in the Civil War.

He was graduated from the old College of Liberal Arts of Boston University in 1900 while it was still located on Somerset St.

He studied at the Boston University School of Theology when it was "72" on Mount Vernon St.

Ordained in 1904, his first pastorates were in Belchertown, Dwight, East Templeton, Phillipston, Monson, Chicopee Falls, all in Massachusetts, and then in Manchester, Whitefield and Jefferson, N. H., and in Manchester, Conn.

He interrupted his career as a minister by a decade of teaching sociology at Webber College, once part of Babson Institute.

After a four year pastorate at St. Paul's Manchester, N. H., the Rev. Mr. Gage became area secretary for the Centenary movement of the Methodist Church. His friends numbered the late Bishop Edwin Holt Hughes, Bishop Lewis O. Hartman, and Bishop Frederick B. Fisher.

He hopes to make up the years that he served as teacher and fund secretary by lengthening his church ministry in these later years.

He married Miss Ida J. Pitts on May 9, 1900, in Athol. His first wife died in June, 1942. He married Miss Ina Wilson, a nurse in Greenville, N. H.

He received greetings at his birthday party from Bishop John Wesley Lord and from Dr. Emory S. Bucke, Book Editor of The Methodist Church.

A few days ago he arrived at the little Moodus, Conn., parsonage with Mrs. Gage to take up his ministry, full of faith and confidence and with his many times repeated objective clearly before him of "living one year at a time."

•

Dr. Gerald L. McLeod, son of the Rev. and Mrs. E. C. McLeod of Union Methodist Church, Boston, recently received the Ph.D. degree in organic chemistry from Boston University and is now a research chemist in the Bureau of Standards, Washington, D. C.

•

Dr. Warner C. Danforth, Woburn, Mass., was one of the many conference lay leaders to attend the second National Conference of Methodist Men at Purdue University.

•

The Rev. and Mrs. Lawrence F. Almond, Epworth Church, Pawtucket, R. I., are occupying a new parsonage at 6 Crescent Road, Pawtucket.

•

Frank W. Randall, lay leader of Portsmouth, N. H., Methodist Church, recently received the Charles Holmes Pettee Medal from the Board of Trustees of the University of New Hampshire. The award is made for "rare devotion to the public interest . . . and unique service to the state, nation, or the world in a manner comparable with that expressed in the life of the late Dean Pettee."

•

The Rev. and Mrs. John Ambler of Linden, Michigan, announce the birth of a daughter, Elizabeth Montgomery. Mrs. Ambler is the daughter of the Rev. and Mrs. John K. Montgomery of Northampton, Mass.

•

Jesse L. Beers, Mathewson Street Methodist Church, Providence, R. I., received the honorary degree of president emeritus of the Board of Trustees of the church. The action was taken by the Quarterly Conference at the annual meeting.

•

The Rev. C. Malcolm Keir, First Methodist Church, Fitchburg, Mass., is attending Oxford University, Oxford, England, as a student during the summer session. While in England he will tour Scotland and visit much of the Wesley territory.

Jean Stevenson, former field secretary of the New England Methodist Student Movement, has taken the position of Associate Director in the Wesley Foundation at Ohio State University, Columbus, O.

•

The Rev. and Mrs. Francis C. Wilson, Epworth Methodist Church, Worcester, Mass., are visiting the Holy Land from July 9 to August 20.

•

The Rev. Charles W. Simpson, New Milford, Conn., attended Boston University Alumni Day 50th reunion. He is of the School of Theology class of 1907. Now a retired member of the New York East Conference he formerly served churches in East Gloucester and Shelburne Falls, Mass.

•

Mrs. Emil M. Hartl recently spoke at the parsonage of the Shiloh Baptist Church, West Medford, Mass., on the subject "Massachusetts — State of Shame." Mrs. Hartl is a member of the Board of Directors of the Planned Parenthood League of Massachusetts.

•

The following professors from Boston University have been selected to make a study of "The History of Social Thought and Action in The Methodist Church": **Dr. Nils Ehrenstrom, Dr. Paul Deats, Dr. Herbert E. Stotts, Dr. Richard M. Cameron, Dr. S. Paul Schilling, Dr. Allen Knight Chalmers, and Dr. Walter G. Muelder.**

•

The First Methodist Church, North Andover, Mass., recently gave a reception to the **Rev. and Mrs. Donald D. Douglass** before they left for Misenheimer, North Carolina, where the Rev. Dr. Douglass has accepted an appointment as Associate Professor of Psychology and Head of the Department of Psychology and Director of Counseling at Pfeiffer College.

•

F. Nelson Bridgham of the Wesley Methodist Church, Springfield, Mass., recently received the William Pynchon Award Medal, presented by the Advertising Club of Springfield in recognition of his contribution to the support, the work and leadership of many charitable, educational, civic, and religious activities. Mr. Bridgham was ZIONS HERALD'S "Man of the Year" for 1955.

•

The Rev. and Mrs. Robert C. Gnegy, formerly of The Methodist Church, Holbrook, Mass., were commissioned overseas missionaries June 7 at Westminster, Md.

The Rev. Landon Lindsay, The West Chelmsford Methodist Church, W. Chelmsford, Mass., severely cut his right arm while removing storm windows from the parsonage. One cut, which severed an artery, required 50 stitches.

•

The Rev. Alfred B. Minyard, Quincy Centre Methodist Church, received the Ph.D. degree from Boston University at the Spring commencement.

•

The Rev. Roland Stahl, formerly minister of the Central Methodist Church, Middleboro, Mass., has been appointed Professor of Philosophy and Director of Religious Life at Baker University, Baldwin, Kansas.

•

THE REVEREND AND MRS. DONALD A. WILLIAMS following their wedding on June 9, 1957, at the First Methodist Church, Wakefield, Mass. Mrs. Williams is the former Mrs. Robert Meikle.

•

The Rev. John M. Bowman, minister of the Plainville Methodist Church, Plainville, Mass., was recently honored at a "This is Your Life" program presented by the Tawasi Club of Plainville.

•

The Rev. Roger A. Barnett, minister of the Providence Methodist Church, Easthampton, Mass., was elected president of the Pioneer Valley Council for Weekday Religious Education at its annual meeting.

The Higher Call

Alfred Harlow Avery

President of the Boston Wesleyan Association and long time friend of ZIONS HERALD, May 26 at the age of 71 after an illness of several months. Services were held in the Daniel L. Marsh Chapel, Boston University.

Speaking of Mr. Avery, Bishop John Wesley Lord, in eulogy said, "Mr. Avery was a man of great self-reliance 'who never struck sail to a fear.' He never expected others to do for him what he could do for himself. He refused a scholarship, as a lad, at Boston University. His was a life of great and unusual achievement, and whatever he achieved was by his own effort. He met every obstacle and problem with an 'answerable courage.'

"I have always thought of Mr. Avery also as a man who was out of reach of rewards. By eminence of nature, he placed himself above any human show of ostentation and reward. He would not conform to a regular pattern of conduct unless he felt that pattern to be the best and wisest course of action. He was wont to question this world's complacencies. A man of genius, it is not to be wondered at that he possessed some of the excesses of true greatness.

"Youthful in spirit to the end, he both loved and was loved by youth. Across the world are those whom he started on an educational career.

"He was a representative man of his age who stood for causes bigger than himself and represented those causes in his own life . . . I have never known Mr. Avery when his face was not radiant."

Stanley Orman MacMullen

Member of the Board of Directors of the Boston Wesleyan Association, June 5, at the age of 70. Mr. MacMullen was well known as a leading layman in the Methodist Church and an executive in two Boston insurance firms.

Mr. MacMullen was born in Nova Scotia. He was a member and trustee of Newtonville Methodist Church; a trustee of the New England Deaconess Hospital; a member of the Preachers' Aid Society of the Methodist Church, and the New England Conference of Methodist Churches.

He had served as a director and president of the Morgan Memorial Board of Trustees; president of the Wesleyan Assn., and a member of the board of publications of the Methodist Church.

From the Cabinet

by Clarence F. Avey

District Superintendent,
Springfield District,
New England Conference,
The Methodist Church

It is perhaps foolhardy to try to give any considered account of one's feelings as he approaches the work of the superintendency after a little more than a month's experience. Nevertheless, the editor says that it is my turn, and I shall try to do my best in answer to his appeal.

The first reaction, as one goes from the pastorate to an executive type of activity, is that of gross inexperience. With little warning and with no opportunity to survey the situation or acquaint himself with new duties, the superintendent of a district finds himself in the midst of problems and decisions which he has not confronted before. It is reported that in some Areas of the Church the practice of giving a year's warning and opportunity to get background for the task is being initiated. This new incumbent would heartily second such a program!

The news of changes in the ministry has a mysterious way of getting around! I had no sooner seated myself at the registration table for the Conference session than people were greeting me with "best wishes" for the new task. This cordiality on the part of my brethren was deeply appreciated, and it afforded the chance to benefit from their comments about the function of the superintendent.

One of the finest things about The Methodist Church in this generation is the zeal and consecration which characterizes the fine young men who are volunteering for its ministry. I am proud to have them as my friends. This was the comment of two of them: "We are pastors. We help people in their time of need. But who counsels with us?" They went on to express their desire to have someone available who would listen with sympathy, and not make too harsh judgments upon their recital of personal problem and need. Pastors need a pastor, too!

A former superintendent, always beloved for his warm-hearted relationship to his parishioners, gave me this enthusiastic word of advice, "Love the laymen!" I discover that the lay people of the churches covet, as much as the pastors do, the presence of someone with whom they can counsel regarding personal and church needs. "I'm glad there's someone around to take care of us!" was the greeting received after an introductory appearance in a parish church.

So I have been discovering that what is needed and desired more than anything else from the minister today is the pastor's touch. There is a wistful desire to have somebody around who cares. Therefore, this beginner is telling the members of his new parish that he hopes they will look upon him as a shepherd and counselor, one who has their needs and concerns primarily in mind.

So the goal of the new man on the Springfield District is to be thought of, among ministers and lay people alike, not so much as a "superintendent," but as a pastor, with a larger parish and strange new functions, but always a pastor.

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Unto Thee, O God

by Georgia Harkness

WHOSE LIKENESS AND INSCRIPTION?

And they brought him a coin. And Jesus said to them, "Whose likeness and inscription is this?" They said, "Caesar's." Then he said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."
Matt. 22: 20, 21.

This familiar passage is usually quoted for its bearing on the eternal problem of the Christian's duty both to God and to the State. Though the word of Jesus does not settle our concrete problems for us, it is important in its recognition that the Christian has a duty to the State which ought to be seen in the perspective of his duty to God. Our attention this time, however, will be centered on Jesus' question rather than his answer.

Recently in listening to the "Morning Meditation" which comes over the Far East Network of the Armed Forces in Japan, I heard a voice that immediately arrested more than ordinary attention. I did not recognize the sound of the chaplain's voice, having never heard him before. But what he was saying was so clear, so vital, so theologically right and spiritually lifting that I at once remarked, "I should like to meet that man. I'll warrant he was trained in a good theological seminary!" Later I did meet him. My first question was, "Where did you study?" His answer was, "Boston University School of Theology."

It is right that we should bear the "likeness and inscription" or, as the King James Version has it, the "image and superscription," of the schools where we have studied, the teachers who have taught us. Every person who reads these words can remember gratefully someone who has put his stamp upon him, not mechanically as in a mint but vitally in the interplay of life with life. But has Christ been also our greatest Teacher? Do we bear His likeness and inscription above all others?

Unto Thee, O God, we give grateful thanks for those of Thy servants who have helped to guide and fashion our lives. Above all we thank Thee for Jesus Christ. May we always show forth His likeness, honoring Him with our lips and with our lives. In His name. Amen.

Calendar Clippings

The Creed of a Church School Teacher

I believe in The Church:
Where God's Truth is revealed . . .
Where the Hope of The Ages speaks to me . . .
Where the Future becomes the Present Promise . . .
I believe in The Church School:
Where the Gospel is taught . . .
Where the Souls of Children are formed . . .
Where Eternal Character grows . . .
I believe in God's Children:
Who are the Promise of Tomorrow . . .
Who are eager to hear the Message . . .
Who are quick to Love, every ready to Serve . . .
I believe in Church School Teachers:
Because they are The Father's teachers . . .
Because they are entrusted with the Faith . . .
Because they are Inspired by The Son . . .
but most of all,
I believe because I am called to teach, to live, to love and to serve in the Holy Task of building The Kingdom of our Lord Jesus Christ.

From: First Methodist Church
Bangor, Maine

PRESCRIPTION

On Sunday morning, rise at seven; use plenty of cold water on the face; eat a plain, hearty breakfast; then mix up and take internally a dose of the following ingredients: Will, Push, Energy, Determination, Self-Respect, Respect for God's House, Respect for God's Day, Respect for God's Book, a Desire to be Somebody, and a Desire to be a Good Citizen. Stir well; add a little love to make it sweet; take large doses every three minutes until Sunday School time, unless relief comes sooner: If the day is stormy, an external application of overshoes, raincoats, and umbrellas will be helpful.

Signed—Dr. Never Fail

From: "Trinity Union Herald"
Trinity Union Methodist Church
Providence, R. I.

Secret of Success

"What is the secret of success?" asked the sphinx.
"Push," said the button.
"Never be led," said the pencil.
"Be up-to-date," said the calendar.
"Always be cool," said the ice.
"Always be on time," said the clock.
"Never lose your head," said the barrel.
"Do a driving business," said the hammer.
"Make much of small things," said the microscope.
"Never do anything off hand," said the glove.
"Do the work you are suited for," said the flue.
"Find a good thing and stick to it," said the glue.

—Selected

From: Trinity Methodist Church
Cambridge, Mass.

Beatitudes for the Home

Blessed is the home in which love and loyalty abide: for there is happiness, joy and peace.

Blessed is the home in which Christ is known, and loved and served: for there His Spirit abides, and is a constant source of blessing.

Blessed is the home in which the children are nurtured in the knowledge and instruction of the Lord: for in it they grow in wisdom and stature, and in favor with God and man.

Blessed is the home in which the family dwells together in unity: for there is harmony, co-operation and good will.

Blessed is the home in which there is a Family Altar, where daily prayers are offered: for there the place of abode is hallowed, the family ties strengthened, and the home abides in peace.

From: "The Gleam"
First Methodist Church
Melrose, Mass.

HOW TO RAISE A DELINQUENT

1. Teach him by example to lie and alibi.
2. "Ignorance is bliss." Growl when he asks any questions; tell him you are too busy to answer.
3. Scold him good and hard especially when his friends and other adults are around to hear it.
4. If he does not agree with you on everything, promptly show him who is boss by slapping his face.
5. A good point is to save your family arguments for the time when he is around to hear them. The harder mother and father quarrel, the better.
6. Be sweet as pie to people until they leave, then tear them to pieces before your children. Show them that people must have two sets of behavior and two faces.
7. Never tell him why. Remember he must obey, and you are the boss.
8. Don't read up on the training of children. After all, what are the teachers at school for?
9. Don't discuss his problems with him. Remember, the best way for him to learn is through experience.
10. Don't give him any allowance. He will find some other way to get money.
11. When he admits to a lie, give him a good horse licking and make it so hard that he will never admit anything to you again.
12. Don't include him in on family affairs, and, for heaven's sake, don't let him share your fun. You go your way and let him go his.
13. Forget all your promises. Promises are good for getting children to mind but inconvenient to keep.
14. Grumble a lot, gripe all the time, nag and scold, and above all learn to be a perfect grouch around the home.
15. Avoid praising your child. After all, you don't want him to get a big head.
16. Don't show your love to him. He is supposed to know that you love him; better still, don't love him at all.
17. It is best to skip religious or spiritual training.

These rules will work but, if you happen to forget them, just remember to be a bad example to your child in every way and you are sure to have a delinquent.

Excerpts from speech delivered to Walker Chapel Methodist Men's Club recently by Herbert Hoxie, Special Agent of the F.B.I., using topic, "Today's Juveniles are Tomorrow's Criminals."

Bookcase

American Churches and the Negro—An Historical Study from Early Slave Days to the present. W. D. Weatherford, Ph. D.; Christopher Publishing House, Boston, $3.50.

To people seriously concerned about present-day race problems—and that includes just about all of us—this important study will be keenly interesting, and should prove helpful. While recognizing fully the great evils of slavery, it nevertheless reveals the startling fact that the attitudes of white and Negro people toward each other during slavery were actually better in many respects than they have ever been since.

This was especially notable in the religious life and relations of the two groups in those earlier days, and in the deep concern of the white churches for the Negroes' religious welfare. Even some denominations which condoned or actually defended slavery nevertheless accepted the evangelization and religious training of the slaves as a sacred obligation. They worked at it, too, with amazing zeal and success, as is shown by a mass of evidence found in the records of the major denominations. The following illustrations are typical:

In the decade preceding the Civil War the Southern Methodist Church had no less than 335 missionaries at work among the slaves, and by 1860 had enrolled 171,000 Negro members. Two of Methodism's greatest leaders, Bishops William Capers, of South Carolina, and Atticus Haygood, of Georgia, were better known for their active interest in Negro evangelization than for anything else.

In 1864 the Southern Baptist Convention declared that slaveowners were as responsible for the religious welfare of their slaves as they were for that of their own children. By 1860 that denomination had won 175,000 Negro members. More surprising yet, we learn that two white Baptist churches in Virginia, in Portsmouth and Gloucester, were served by Negro pastors, Josiah Bishop and William Lemon.

Dr. John L. Girardeau, noted Presbyterian preacher of ante-bellum days, organized and became pastor of a large Negro congregation in Charleston, and 33 prominent white Presbyterians requested and were granted membership in the group. At the beginning of the Civil War the Southern Presbyterian Church had 38 preachers giving full time to work among the Negroes.

In 1850 Dr. John Bachman, pastor of St. John's Lutheran Church in Charleston, had in his church 345 white and 192 Negro members, all worshipping together.

The register of the historic Bruton Parish Episcopal Church in Williamsburg records the names of 1,122 Negroes baptized in that church between 1746 and 1797. Colonel Peyton, a wealthy Episcopalian slaveowner, built at his home near Nashville a beautiful chapel where every Sunday he and his family worshipped with his slaves, the Colonel leading the singing and his daughter playing the organ.

In 1836 a Catholic Bishop was threatened with mob violence because he had opened a school for Negroes in Charleston. In the intervening years the Catholic Church has been very active in evangelistic and educational work among Negroes.

The first eight chapters of the book describe in detail the earlier interracial attitudes and activities of the Episcopal, Quaker, Methodist, Baptist, Presbyterian, Lutheran, Congregational and Catholic Churches, and Chapter IX brings the story down to date. The tenth and last chapter discusses the obligation laid upon the churches by the acute interracial problems of the present day, and offers practical suggestions for meeting it.

The book is abundantly documented, and evidently represents a vast amount of careful research. The author, Dr. W. D. Weatherford, a former resident of Nashville, is outstanding among the South's educational and religious leaders.

—R. B. Eleazer

Healing and Wholeness are Yours, Genevieve Parkhurst, Macalester Park Publishing Company, St. Paul, Minn., 206 pages, $3.00. "The reader will find in this book a practical and tested outline of meditation and prayer that will make the presence and power of the living God real." Frank C. Laubach says in the Introduction: "In the ever-growing evidence of spiritual healing this book by Genevieve Parkhurst will at once take a very important place. She herself had a healing as astonishing as any ever recorded at Lourdes."

Gandhi, An Autobiography, The Beacon Press, Boston, Mass., 528 pages, $1.95, paper cover. The title of this book speaks for itself. It is interesting to note that it "is published by arrangement with the Navajian Trust and is the only authorized American edition. All royalties earned on this book are paid by the publisher to the Navajian Trust for use in carrying on Gandhi's work."

You Have Met Christ, David Wesley Soper, The Westminster Press, Philadelphia, Pa., 142 pages $2.50. An unusual realistic approach to the experience of meeting Christ in individuals who meet life with His spirit. You have met Christ, for example, "when you have met a Mature Individual Fully Aware that All Present Maturity is Really Premature, when you have known a person who practiced self-honesty, when you have seen suffering encircled with love," etc.

Amos, Hosea, and Micah, Norman H. Snaith, The Epworth Press, London, 111 pages, $2.25. Distributed in the U. S. by Alec R. Allenson, Inc., 635 E. Ogden Ave., Naperville, Ill. A brief and understandable treatment of the prophets by one of the most capable of scholars. A book for study.

Through Gates of Splendor, Elisabeth Elliott, Harper & Brothers, N. Y., 256 pages, $3.75. A first-hand account in collaboration with the other four missionary wives of the martyrdom of five American missionaries in the Ecuador jungle. All royalty income from this book, by the way, will be shared equally by the five widows and channelled directly into missionary projects.

The Invincible Christ, Massey Mott Heltzel, Abingdon Press, N. Y., 144 pages, $2. Thirteen messages which demonstrate that Christ is still the answer to every religious situation. The author is convinced that one of the weaknesses of the church today is that Christ is not at the heart of our lives and worship.

Hymn Tune Names, Robert Guy McCutchan, Abingdon Press, N. Y., 208 pages, $3.75. This is a pioneer work on the origins of hymn tune names—some 2,000 of them. Tells how the custom of naming hymn tunes came into being and discusses some of the ways tunes got their names. This book is needed in the library of every choir director and organist.

Biblical Archaeology, G. Ernest Wright, The Westminster Press, Philadelphia, 288 pages, $15.00. "The purpose of this volume is to summarize the archaeological discoveries which directly illumine biblical history, in order that the Bible's setting in the ancient world and its relation to its environment may be more readily comprehended." For the general ready, to whom primarily the book is addressed, Dr. Wright explains the archaeological method, without which we could never recover lost civilizations. Beginning with prehistoric times when "there were giants in the earth," he retells the whole epic history of God's people, recreating its "factual" setting in the ancient world with a wealth of documentation vividly enhanced by more than 200 photographs, drawings, and maps.

Determined to Live, Brian Hession, Doubleday & Co., N. Y., 239 pages, $3.50. An actual account written by a man who was told that he had only three days to live because of cancer, but who was determined to live. The author believes that cancer patients should be told just how ill they are. A thrilling life story written from the middle of a crisis.

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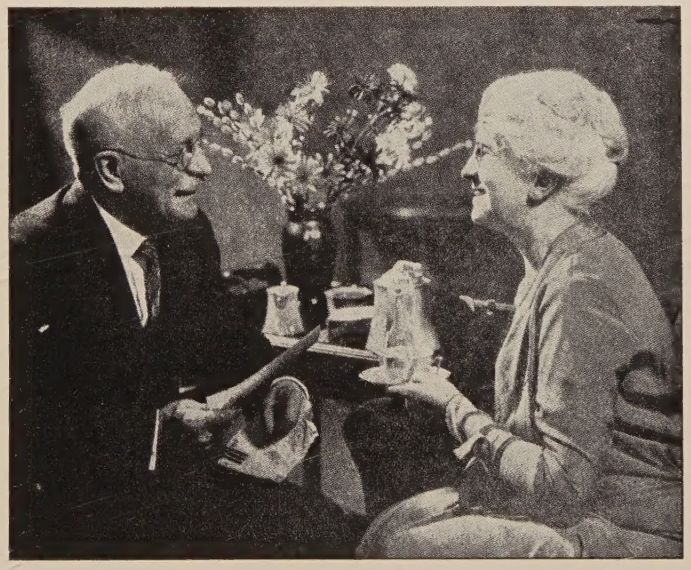

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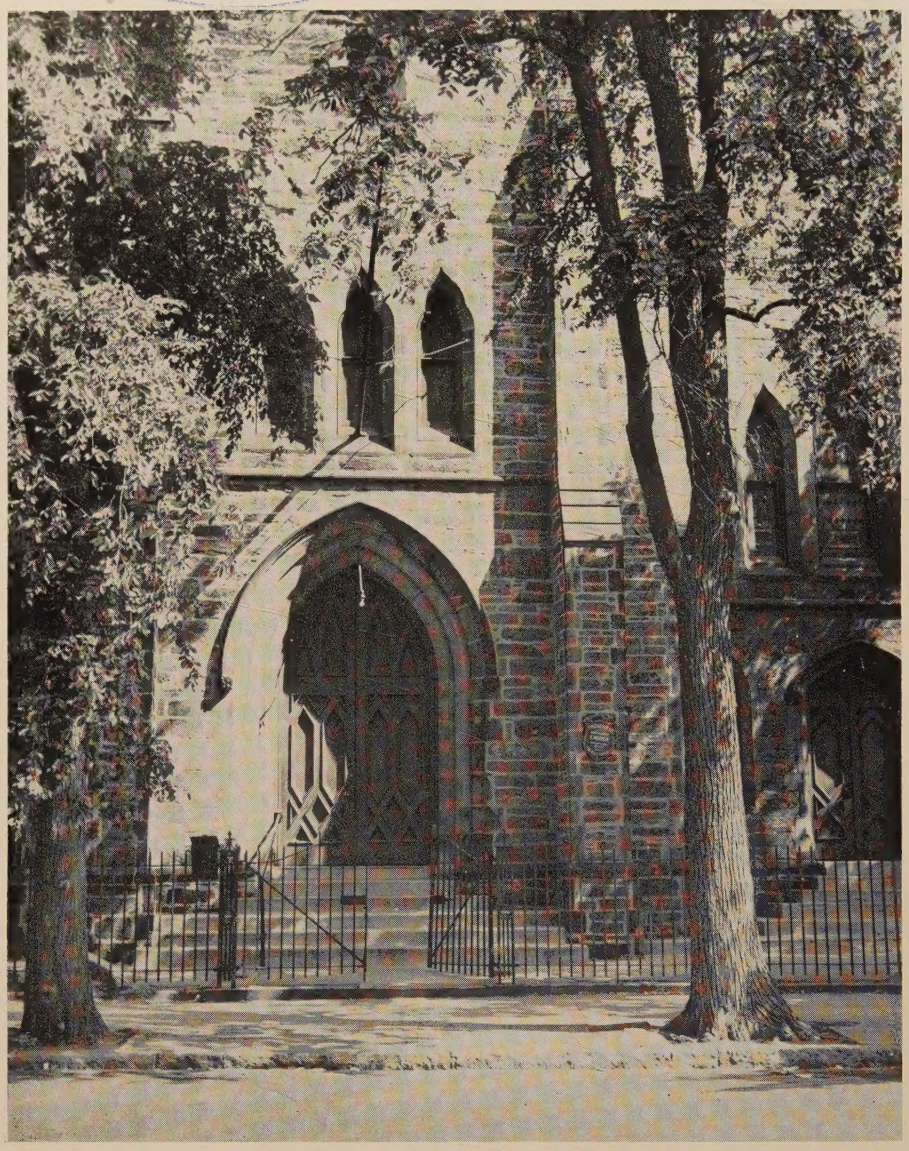

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